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KING'S BODYGUARD.

GREEK LIFE IN TOWN & COUNTRY

BY W. MILLER



WITH TWENTY-EIGHT
ILLUSTRATIONS

MCMV

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P R E F A C E

IN writing this little book, I have spared no pains to make it an accurate and impartial sketch of modern Greece, its life and its institutions. There are few districts of the country which I have not visited, and I have received valuable assistance and information from Greeks of every kind and degree, from prime ministers to muleteers, and from bishops to bootblacks. To all and sundry I would tender my thanks for their unfailing kindness to a warm friend of their country. I have derived comparatively small aid from printed matter, for there is little, even in Greek, about the Greeks of to-day. I append, however, a list of the chief Greek publications which I have consulted :—

Annual of the Ministry of Public Worship and Education,
1900-1.

Census Returns, 1896.

Budget, 1903.

Reports of the Ethnological and Historical Society, vols. i.-v.,
and part of vol. vi.

K. M. Sámios : ' Pictures from the Greek Forests,' 1900.

P. Kavvadiás : ' History of the Archæological Society,' 1900.

Proceedings of the Archæological Society for 1901 and 1902.

G. N. Philáretos : ' The Greek Constitution.'

D. S. Balános : ' Our Church.'

The Government Gazette.

Law for Military Service.

W. MILLER.

November, 1905.

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GREEK LIFE IN TOWN & COUNTRY

CHAPTER I

NATIONAL CHARACTERISTICS

WHEN we talk of the Greeks, it is necessary to draw a distinction between the two and a half millions of Hellenes who live within the frontiers of the Greek kingdom and the considerably larger number who are scattered over the Turkish Empire, Roumania, and almost every part of the world, and are called by their free brethren 'the outside Greeks.'

The present book is exclusively concerned with the inhabitants of Greece proper; the little country which, after losing its independence for nearly twenty centuries, was constituted into a kingdom seventy-five years ago, and which, though still confined within unnatural limits, has since then been twice enlarged.

Who and what are the inhabitants of this classic land, which stretches from Tempe to Tainaron, and from the Ambrakian to the Pagasaian gulf? The answer to this thorny question is to be found in the mediæval history of the country. The idea, with which some of the Philhellenes went out to Greece during the War of Independence, that the country was still inhabited by 'Plutarch's

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men,' and the theory of Fallmerayer, now as dead as its author, that the inhabitants of modern Greece have 'not a single drop of genuine Greek blood in their veins,' and that 'the Greek race in Europe has been rooted out,' are equally erroneous. The truth appears to be, that despite the great Slavonic immigration which undoubtedly took place in the dark ages of Greece, the Hellenic race gradually assimilated and Hellenised the immigrants. Here and there we find traces of the Slavs in the names of such places as Vostitsa, the mediæval name of Aigion, Charvati in Attica and Charvati near Mycenæ, and Velestino, the birthplace of the heroic Régas and the scene of the modern battle. Occasionally one finds in the modern language such obviously Slavonic words as *dobrós*, meaning 'good' (I remember that my landlady in Andros always used to say that the weather was *dobrós*), and one meets Greeks called Dobroyánnēs; but even the vernacular speech does not contain any considerable Slavonic element.

The Greeks themselves repudiate with the utmost warmth the idea that they are Slavs; and to ardent Hellenes the theory of Fallmerayer is as hateful as it was welcome to zealous Panslavists. When, last year, through an indiscretion of the Italian Foreign Office, a most undiplomatic report on Greece and its people, based on that scholar's hypothesis, and drawn up by the Italian Minister at Athens, was discovered at Naples and published in Greece, the popular indignation was such that the Minister was recalled. The Greeks are justly tenacious of their Hellenic descent, and nothing is further from their desires than to be represented as in any way, however remotely, connected with their hated rivals, the Balkan Slavs.

There are few phenomena more curious than the continuous existence of the Greek race through all the vicissitudes of two thousand years. Modern research has now shed light into the dark places of mediæval Greek history, and we know now that, alike under Byzantine

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governors, Frank princes and dukes, Venetian baillies, and Turkish pashas, the Greeks went on transmitting their religion, their noble language, with the admixture of some inevitable foreign elements, and their ancient traditions from one generation to another. It always seems to me that the average Greek of classical times must have had most of the characteristics of the modern Hellenes. I say advisedly 'the average Greek,' because, owing to the circumstances of our classical education, we are unconsciously led to believe that all the ancient Greeks were men of extraordinary genius—a mistake as absurd as to suppose that all the contemporaries of Shakespeare were men of his standard. I suspect that the average Athenian, whom Aristophanes knew and drew, was not very different from the modern frequenter of Zacharátos' *café* and the Constitution Square. The Kleon of the satirist and of Thucydides had his counterparts in Athens during the war of 1897; the 'wily Odysseus' of Homer has many a representative in the Greek islands to-day.

Even in small details the resemblance is striking. While travelling in the interior, one is always accosted by every Greek whom one meets with the question, 'Where do you come from?' just as in the 'Odyssey' the traveller is always confronted with the demand, 'Who of men and whence art thou? Where are thy city and thy parents?' No men, and few women, are so curious as the provincial Greek. No sooner has he made your acquaintance, than he administers a long string of questions about your nationality, profession, family, object in travelling, place of residence, probable duration of stay, and so forth, and administers these, sometimes awkward, questions in the most abrupt manner, so that, short of a point-blank refusal to reply, there is no escape. I remember how, on the only occasion when I declined to answer a question, my refusal created great indignation, for the Greek regards it as his right to know all about the stranger. If you have a wife, he will ask

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in what year you were married, and how many children you have ; if you are a journalist, he will ask what newspaper you represent ; if you have any piece of luggage which strikes his attention, he will ask how much you paid for it. Once, on the way up to Volo on the steamer, a young Greek whom I had invited into my cabin insisted on knowing the price of all my belongings. On another occasion, at Argos, I stopped to ask the way of a Greek woman ; with the same breath she told me the way and asked whether the lady with me was my wife or sister. If the stranger be engaged in making a purchase, however small, the curiosity of the natives becomes intense ; they are eager to hear him speak Greek, eager, too, to learn how much he is going to pay. Nineteen persons once collected to see me make a bargain for a carriage from the Piræus to the ferry opposite Salamis ; at Salona twenty-nine bystanders watched me buy three lemons for ten *lepta*, or less than a penny ; a negotiation for horses at Sparta filled the street ; the arrival of my wife and myself at Andritsaina brought the entire population out of doors. When staying in a country inn, as soon as one has left one's room the innkeeper's female belongings often invade the apartment, and ransack one's luggage out of sheer curiosity. Returning on one occasion rather earlier than usual, we found our room full of people, who were not in the least embarrassed by our presence, and who withdrew only after a strong hint. At monasteries, I have known the monks invade my apartment at the most inconvenient hours, to see what I was doing ; and an entire household once turned out to see a friend of mine take a bath ; curiosity had been aroused by his inexplicable desire for a large quantity of water ! It must be confessed that this intense curiosity is at times very tiresome, and at first one is inclined to resent being catechised as to one's affairs. But the Greeks regard this painful process as only a way of showing a polite interest in the stranger's welfare, and are perfectly willing to impart similar information about themselves. It has

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never occurred to them that in 'Europe' such a system of interrogatories would be regarded as the height of impertinence.

The extreme politeness and hospitality of the Greeks in their intercourse with strangers make travel in their country more delightful than anywhere else. A foreigner receives all over Greece as a matter of course the best place at public shows, and is at once requested to step to the front with a polite cry of *Oriste* ('This way, please'), if he shows any bashfulness. If he has to wait at a station, the station-master or the clerks will ask him to take a seat in the office. On steamers he has the best cabin placed at his disposal; if all the cabins chance to be full, some courteous Greek will at once offer to vacate his berth in favour of the stranger; if it be a day voyage, as likely as not the captain will place his own cabin at the foreigner's disposal. All Greeks, rich and poor, are alike in this respect. I remember on one occasion how, during a voyage among the Cyclades, the officers and engineer of the little steamer invited us to share their meal, going voluntarily without a large part of their food rather than that we should have no lunch. In one of the islands I have frequently observed a still more curious form of hospitality, that shown by tradespeople whose business it is to sell liquor, and who yet insist on 'treating' the foreigner free of cost, or at least giving him something extra as a present. In every island the children offered us flowers, without expecting payment or begging for money. In only one case were we asked for bakshish—a practice which I have heard Greeks deplore and discourage in their offspring, and for which they have to employ a Turkish word, so foreign is it to the Greek character. Even at Athens, where strangers are common, the post-office clerks will invariably serve the visitor first, and he is always invited to the front at a big *Te Deum* in the cathedral. In the country, the well-to-do tradespeople, whose manners are admirable, will put you up in their houses when there is no inn, feed you on

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the best of what they have, and disturb their rest in the night in order that you may catch your steamer in the small hours of the morning. Under such circumstances the only recompense possible is to send a small present to the children of your host. In the islands, the poorest peasant will ask you into his clean and tidy cottage, give you cognac, coffee, and a glass of water, after the invariable Greek fashion, and offer you walnuts, which he will crack for you, or whatever else may be in season. Poor, thread-bare, village priests will implore you to accept their hospitality, and at every monastery the stranger is welcomed, fed, and lodged to the best of the monks' ability. After a course of venal Swiss hotel-keepers and gold-laced porters, Greek hospitality, which gives freely and asks nothing in return, is, indeed, a blessed thing.

The intensely democratic feelings of the Greeks are especially striking to Englishmen with their aristocratic ideas. Class distinctions do not exist in Greece; one man may be better educated, or richer, than another, but that does not prevent the more ignorant or the less affluent from treating the other on absolutely equal terms. Snobbery is a quality almost unknown among the Greeks, hence one of the main difficulties of governing the country. Titles are prohibited by the Constitution, and although the Corfiotes still use their old Venetian prefixes of nobility at Corfu, they are described as plain Mr. and Mrs. at Athens. At Andros, the old families, who called themselves *Archontes*, still exist, but are dismally poor, 'poorer than the man who walks behind the mule,' as it was put to me; and most of the Athenian Archontic families, who formed a separate class in Turkish times, used the Byzantine double eagle on their monuments,* and were alone permitted to call their sons Alexander, are now extinct. Thus, socially and politically alike, Greece is as good an example of absolute democracy as can be found anywhere. One is expected to shake

* There is an *Archon's* tomb with a double eagle on it at the Monastery of Kaisariané.

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hands with servants, guards, porters, and peasants, who may at times address one in the ceremonious form of 'your worship,' but who not unfrequently lapse into the familiar second person singular, and always behave as persons of equal rights and equal duties. I remember that once, at Megara, the small boy of the refreshment room where we had been sitting, climbed up into the train at the last moment and offered us his hand, which we warmly grasped ; a luggage porter at Lavrion gave us a similar token of friendship at parting.

Democracy in Greece is, however, far more agreeable socially than it would be in England, because of the admirable manners of the people. Your muleteer sits down to dinner with you, and talks and behaves like a gentleman ; he may offer you, as once happened to me, an introduction to his brother, who is a barrister in the next town. This incident is an excellent example of how society is composed ; one brother studies and becomes a lawyer, the other does not study and remains a peasant ; both are agreeable companions, the peasant perhaps rather more so, because less spoilt by European culture than the barrister.

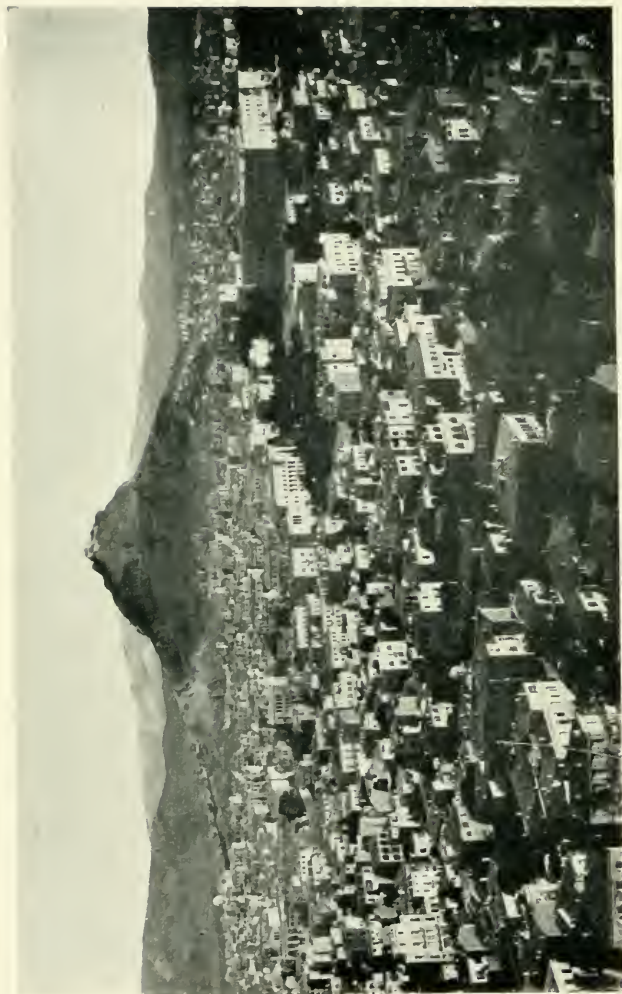
One unfortunate result of this extreme democracy, so firmly engrained in the Hellenic character, is the disinclination to obey a leader, and the consequent tendency to split up into cliques and groups. The Venetians truly said, 'Every five Greeks, six generals.' Again and again the daily life of Greece shows examples of the impossibility of forming clubs, companies, or anything which requires co-operation and the subordination of the individual to the whole. Two Greeks will do badly what each separately will do well. Like all democratic peoples, ancient and modern, the Hellenes have an intense distrust of one another, and this is an immense hindrance to the development of the country. For this reason Greek companies cannot be formed to exploit its universal resources, and such matters as that must be left to foreigners. Jealousy, so characteristic of democracies, is another Hellenic trait ;

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and in the hypercritical atmosphere of Athens it would be almost impossible for any native writer to obtain general recognition during his lifetime. Like most very critical persons, the Greeks are extremely sensitive to criticism, not only of themselves, but of their country. No one abuses the institutions of Greece so much as the Greeks themselves; but they justly resent the unfavourable remarks of a foreigner.

There is one question upon which the Greeks are peculiarly sensitive—that of the language. There are in Greece two forms of Greek, that written by the newspapers and spoken, with some modifications, by the educated classes, and the vernacular, which contains a number of Italian and Turkish words, and dispenses with the more elaborate grammar of the elegant language. The former is called the *katharévousa*, or 'pure' language, the latter the *demotiké*, the 'popular,' or, more scornfully, the *chydaia*, or 'vulgar' idiom. Between the partisans of these two forms of Greek there rages a war which knows no mercy. No subject, not even the Bulgarians, arouses such fury in an assembly of Greeks as this. Not long ago, two professors became so excited, owing to a difference of opinion on the language question at Zacharátos' *café*, that they fell upon one another with their sticks, and had to be separated by the spectators. I have seen one worthy Greek beside himself with indignation at the mere idea of any one preferring the vulgar to the pure speech. The 'Gospel Riots' of November, 1901, which led to the fall of the first Theotókes Ministry, largely arose out of the indignation of the students and others at the translation of the New Testament into the vernacular, and I have heard almost uneducated people express strong opinions in favour of keeping the text of the Gospels in the original Greek. In November of 1903, Athens was convulsed, because the 'Oréstia' of Æschylus had been adapted and presented at the theatre in a modern Greek version by M. Soteriádes, which was considered to contain vulgar expressions. Professor Mistriótes, a familiar figure at





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Athens and an apostle of purity in language and beauty in form, delivered an incendiary speech, the students marched out in defence of Æschylus, a riot took place, in which an innocent onlooker from Alexandria was killed, and the Rálles Ministry, in order to prevent worse disorders, forbade any further performances of the offending trilogy, which the students had threatened to interrupt, on the ground that it was nothing less than sacrilege to distort the pure language of the tragedian. Professor Mistriótes was, indeed, threatened with proceedings for inciting to a breach of the peace; but he retorted by accusing two of his colleagues, Professors Lámpros and Polítes, of injuring the language, and thereby the national interests, by introducing new phrases in their writings and lectures.

Shortly afterwards, the news that an essay on the language question, by Professor Krumbacher, of Munich, the eminent Byzantine scholar, who holds unorthodox views about modern Greek, was about to be translated and published in the Maraslê library, caused a fresh ferment. The amusing part of this controversy is, that the very same persons who denounce the vulgar language often use it themselves in their unguarded moments, and even when arguing heatedly in defence of the pure speech. The papers represented Professor Mistriótes himself as using colloquial phrases to his sick daughter, when she suddenly called out from her bed to her affectionate father that she was very ill. The voice of nature had triumphed over the voice of literature. A distinguished Greek historian, who writes, and strongly supports, the pure language, has used common words when talking *en déshabille* with me, and I know another Greek, whose language is one mass of colloquialisms and Turkish words, yet who is one of the most zealous opponents of the vulgar tongue! Some Athenians, who know little of the country, will even go so far as to say that ‘every one now talks the pure language.’ A visit to North Eubœa, where many Turkish phrases are to be found, to

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the Cyclades, where the long Venetian influence has left traces upon the language, to the Ionian Islands, where for the same reason the islanders interlard their Greek with Italian phrases, or to any of the villages in Attica, where a dialect of Albanian is still spoken by the older people, would suffice to dispel this pleasant illusion. Yet there is no doubt whatever that the *katharévoussa* is gaining ground, and it is, I believe, destined to prevail. Buchon remarked, as far back as 1840, that, immediately after the reconquest of their freedom, the Greeks began to purify their language, and he noticed how rapidly the process had proceeded. But since his time, and especially during the last decade, the progress has been much more rapid. All the school books are written in the pure idiom, practically all the newspapers—except one or two unimportant prints—are published in more or less pure Greek, and the compulsory military system is a powerful force for disseminating that form of the language. Since 1894, the extremely vulgar language used by M. Psicháres, a Greek who lives in Paris, and who is one of the chief advocates of the vernacular in literature, had the effect of producing a strong reaction in favour of the pure tongue, which had been somewhat losing ground till his extravagances of diction disgusted people.

One of the greatest difficulties which faces the literary exponents of the vernacular, men like M. Psicháres and M. Palamás, is, that the peasants, who speak it, have naturally a very small vocabulary, mainly composed of words for simple things. Consequently, as soon as the writers leave dialogue and come to description, they have to invent words, often not Greek at all, to express their ideas, their phraseology thus becoming more artificial than that of the most extreme purist. Moreover, while the cultured Greeks naturally prefer the pure language, the newly educated, proud of their attainments, like to use the more elaborate grammar and the longer words of the *katharévoussa*, especially before strangers. Peasants have again and again used to me the classical, rather than the vernacular,

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words for common objects of daily life—for it is there that the difference between the two forms of the language is most marked. But it must be remembered that, with all their differences, they are both Greek. The Greek language has never been dead; there has never been any period from the time of Homer to the last number of the *Asty* when Greek, in some form or other, was not a living, spoken language. Some classical scholars, who know little about mediæval Greek literature, are apt to describe the *katharévousa* as a wholly modern, artificial growth. Such a statement is only partially true. Modern Greek is the legitimate descendant of mediæval Greek, as that was of New Testament and classical Greek. A modern Greek scholar can read without difficulty such a work as the ‘Chronicle of the Morea,’ which was probably written in the first half of the fourteenth century. What Frenchman, without long previous study, could read the old French romances of the same period? So, not without reason, the modern Greeks always regard themselves as of the same speech as the ancients, even though they have lost the ancient infinitive, middle voice, dual number, and optative mood. ‘I have no feeling for Latin,’ a very clever Greek once said to me, ‘but the Greek classics are always at my pillow; I feel, as well as understand, them; they are my own language.’ For that reason the Greeks very properly resent the gratuitous advice about their language given to them by learned but pedantic foreigners, usually Germans. No foreigner, however good a classical scholar, can feel the niceties of Greek like a native; and it is surely as absurd for the professors of Germany to dictate laws of syntax and pronunciation to the Greeks as it would be for the same gentlemen to teach us how to govern our colonies.

For my part, I think that both the pure language and the vulgar have their merits. The former is more elegant, the latter more forcible and more vigorous. The former would aim at ignoring all foreign influences, the latter preserves those interesting traces of Latin and Turkish

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rule which, like the Frankish towers of the Morea and the crumbling mosques of Thessaly, are an integral and romantic part of the history of Greece. When we consider how careless most Englishmen are about their own language, it is impossible not to admire the zeal of the Greeks for a pure speech; but this is apt to make them pay more attention to the style than to the matter of their literary productions. When a Greek author has declaimed to a circle of friends a passage of his new book, the highest praise that can be bestowed upon it is to say, 'What beautiful language!'

The fervid patriotism of the Greeks is a trait which has marked influence upon all their political opinions. Almost all, who have not lived in the sobering atmosphere of cynical Europe, believe in the 'Grand Idea' of a Great Greece, which shall comprise the scattered forces of Hellenism in the Levant. Greece has made enormous pecuniary sacrifices for her 'enslaved' children in Crete, and, in a less degree, in Macedonia. Two years ago at Athens money was readily forthcoming in subscriptions for the Macedonian Greeks, and again and again the starving Cretan refugees have been fed by Athenian charity. Athens owes most of her fine public buildings to the splendid munificence of the Greeks who have made money abroad. The National Library, the Observatory, the Zappeion, the Stadion are instances. The Greeks of Epiros are specially remarkable for their generous contributions to the capital of the race, especially in the department of education. There have been examples of Greeks, like the brothers Záppa, who have remained single in order to 'marry the nation' and endow her with all their worldly possessions. The late M. Syngros has earned the title of 'the national benefactor' by his gigantic endowments of every kind, and to have those three magic words inscribed in gold letters on his white marble statue is the dream of many a rich Hellene. For the 'national benefactors' have a pardonable desire to let their fellow-countrymen know what great things

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they have done for the cause of Hellenism, and the plastic Greek language lends itself to elegant formations, embodying the name of the donor in the title of the institute which he has founded. This form of recognition takes the place of baronetcies and peerages in our system of rewarding philanthropists. The lavish generosity of the 'outside Greeks' has, perhaps, had one disadvantage—that of inducing the free Greeks to rely too little upon their own exertions. A good result is, that the Hellene from abroad is not disposed to give large sums to Greece, unless he has some security that they will be well administered. I heard of such a case not long ago. As elsewhere, patriotism in Greece in its extreme form becomes Chauvinism, a disease which absolutely incapacitates its victims from seeing any but their own view of international politics. On the Macedonian question most Greeks are Chauvinists; they are only willing to hear their own side of that difficult racial problem, and they are, with rare exceptions, so strongly prejudiced against the Bulgarians, that argument is hopeless, and the philosophic politician who thinks that there may be something to be said on both sides is apt to find himself labelled as a Bulgarophil.

On this particular question, as in their patriotic views generally, many Greeks are liable to lose all perspective. You will hear politicians talk about Alexander the Great, and base arguments on his Macedonian realm, as if he were a contemporary of M. Delyánnès, and I once listened to a very hard-headed currant merchant from Patras solemnly denouncing Demosthenes as a bad patriot and a traitor to Greece, because he had called Philip of Macedon 'a barbarian,' and thereby injured the Greek argument that all, or most, of the Macedonians are Greeks. A similar lack of perspective leads many worthy Hellenes to believe that Europe in general and Great Britain in particular are constantly interested in their affairs. It is hard to persuade them that the advancement of Hellenism is not the first of British interests,

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and that our colonial policy is now of more concern to most Britons than the Eastern question.

On the subject of Greek honesty Europeans are too apt, in my opinion, to judge of the whole Greek nation by the cosmopolitan inhabitants of big cities—a mistake committed by the Roman satirists in their time. In my numerous journeyings about Greece, I can only remember one outrageous attempt at extortion, and that at a place spoilt by tourists. The country people are, in my experience, extremely honest, often refusing to take money for services rendered, and usually charging small prices, or at any rate willing to take them. For the Oriental practice of asking a higher figure than the vendor intends to accept merely represents ‘the higgling of the market.’ Even a long argument over the price to be paid leaves no rancour behind it; the Greek regards such a process as the natural way of doing business; and, when it is over, he will ask you to take a cup of coffee, or offer to show you the sights, just as if you had accepted his first proposal without demur. Where, however, the stranger is assisted by a native in making a bargain, he usually does worse than if he relies upon his own unaided efforts. The native naturally leans to the side of his fellow-townsmen, with whom he has to live all the year round, rather than to that of the stranger, whom he will probably never see again, and it is not always easy to demur politely to his judgment. I have never had anything stolen by Greek servants. I have had my belongings ransacked from motives of curiosity, but have never found anything missing.

Besides the Hellenes, there are several other races represented in Greece. Of these the most numerous is the Albanian, which forms a large and valuable element of the population, which made the last great stand against the Turks before the conquest of the Morea, and furnished some of the most heroic combatants to the cause of Greek freedom. As is natural, we first hear of the Albanians in Akarnania and Aitolia, the Greek

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provinces nearest to their own country, whence they emigrated across the Gulf of Corinth to the Peloponnesos. Their first appearance there was in the latter half of the fourteenth century, when Manuel Kantacuzenós, Despot or Governor of the Byzantine province which took its name from Mistrâ, gave them lands in the centre and south-west of the peninsula. A little later, under the Despot Theodore Palaiológos I., 10,000 Albanian families took up their abode in the Peloponnesos. In Thessaly they were able to dispute the ground with the Wallachs early in the fourteenth century, and a hundred years later they were welcomed as colonists in Attica by Antonio Acciajuoli, Duke of Athens, who wished to repair the ravages made by plague and Turkish invasions. During the Turkish rule in Athens we find them settled in the vicinity of what is now the large military hospital ; when Hadji Ali fortified Athens at the time of the great Albanian raid into Attica in 1778, the gate which he made at that point was called 'the Albanian gate' after this colony, and Albanians still live in that quarter. At the present time a large part of Attica is inhabited by that race ; the names of such villages as Spáta, Liósia (a corruption of Liosa), Liópesi, and Bouía are Albanian. At Eleusis, the birthplace of Æschylus, the population is Albanian, speaking both Greek and a very corrupt Albanian dialect, quite different from the language spoken in Albania itself, but unable to write Albanian. Perhaps the reason for this may be that given to me by an Albanian from Spetsai. There is no written Albanian language, he said, because, according to the story, a man wrote the letters of the Albanian alphabet on the leaves of vegetables, which he put upon his donkey. When, however, he was not looking, the ass ate the leaves, letters and all !* The children at Eleusis, and in other Albanian settlements, are, of course, taught Greek in the schools, but their parents still talk their mother tongue to

* Of course, there are in Italy newspapers written in Albanian ; but I am told that the real Albanians cannot understand them.

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them at home. No doubt, the marvellous power of the Greek language will in the end prove too strong for the Albanians to resist. Even among the Albanians there are Greek oases. Thus, Megara is a purely Greek town in the midst of an Albanian population, which is also numerous in Boiotia and the Peloponnesos. With some notable exceptions, the Albanians are rare in the islands. There their chief abodes are Hydra and Spetsai, those two heroic islands of the War of Independence; in classical Salamis I have heard the Albanian inhabitants talking their own language; and, after the total devastation of Aigina by the Turkish corsair, Barbarossa, in the sixteenth century, and the abandonment of the curious inland town of Palaióchora, they obtained a footing there. The destruction wrought by Turkish corsairs during the latter part of the Venetian rule in Euboia led to the introduction of Albanian emigrants from Thessaly into the southern end of that great island, and a similar cause produced the repopulation of Northern Andros, the only island of the Cyclades which now has an Albanian element, and that still concentrated in the north. Corfù has an Albanian village, Kanálion Arvanitikón, the home of the exiles from Souli, where Albanian is spoken.

Though they possess so few Albanians, the Cyclades are, with the Ionian Islands, the chief seat of the Latin race in Greece. The families, who still preserve the Italian names, and in some cases the Roman Catholic religion, of their ancestors, are the descendants of the Venetian adventurers who carved out for themselves island baronies after the partition of the Eastern Empire at the time of the Fourth Crusade. When it is remembered that the Latin Duchy of Naxos existed for over 350 years, and that two of the Cyclades, Mykonos and Tenos, remained in Venetian hands down to less than 200 years ago, while the Ionian Islands ceased to be Venetian so recently as 1797, at which time Corfù had been for 400 years a Venetian possession, it is easy to understand the survival of the old Latin families in those

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parts of Greece. As a rule, they are now sunk in poverty, little alleviated by the old escutcheons on their houses at Naxos, by their family-trees, and by their splendid historic names, recalling the golden age of the Venetian aristocracy. In Euboia, I have not been able to find traces of a single Frankish family, though one doctor at Chalkis rejoices in the Christian name of Venezianós. But there are still Crispis in Naxos, Delendas and De Cigallas (Dekigállá in Greek) in Santorin, and Ghisi elsewhere, while Venetian names are very common in the Ionian Islands, especially in Corfù and Zante. At Syra there is a separate Catholic town, the home of the Latin settlers who came there long before Hermoupolis was founded. In other places, however, many of the Latin families have become members of the Orthodox Church.

Of Latin origin, but of very different habits, are the Koutso-Wallachs (the "lame" Wallachs)—a race of nomad shepherds, chiefly found on the slopes of Pindos in summer, in Boiotia in winter, and on the banks of the Aspropotamos. The origin of the Wallachs, called "lame" because of their "lame" and halting speech,* is one of the most debated points of Balkan ethnology. Some regard them as the descendants of the Thracians, but the most usual account is that they are the offspring of Roman legionaries who spread into Macedonia and Greece from the country on the south bank of the Danube, whither Aurelian had withdrawn the Roman soldiers from Dacia proper, and they are claimed by the Roumanians as brothers. In the latter part of the thirteenth and the first few years of the fourteenth century, they were sufficiently important to give the name of Great Wallachia, already used by the Byzantine historian Nikéttas two generations earlier, to the principality which had Neopatras, near Lamia, for its capital, while the name of Little Wallachia was conferred upon Akarnania and Aitolia. Most of the Koutso-Wallachs whom I have

* For the same reason they are sometimes called *Tsintsars*, because they say *tsints* for *chinch* (*cinque*).

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met speak Greek, and not Wallach. But at Kalabaka in Thessaly and other places there are Wallachs who also speak the latter language, which is of Latin origin, and differs very little from ordinary Roumanian.

Despite the long Turkish domination, there are very few Turks now residing in Greece. At Chalkis there are still one or two Turkish families, protected by special stipulations, and I remember once seeing there a Turkish lady very thinly veiled. Before the war of 1897 there were still a number of large Turkish landed proprietors in Thessaly, where the Turks had been established many years before their conquest of the other parts of Greece, and where the Turkish feudal, or timariot, system was first introduced. But since the retrocession of that province to the Greeks by the treaty which followed the Turkish victories, they have nearly all left their *tchifliks* and emigrated. One mosque upon the old dismantled citadel is far more than sufficient for the needs of the very small congregation of the faithful at Volo. All the old Turkish-looking houses in the charming village of Upper Volo are now inhabited by Greeks; two of the villages on the way to Tempe, which were entirely Turkish seven years ago, have now lost nearly all their Turkish inhabitants; at Trikkala not a single Turk remains, and in a long railway journey across Thessaly I saw only three altogether; even Larissa, formerly the stronghold of Turkish influence, had only thirty or forty Turkish families when I was there three years ago, and has probably still fewer now. The reason is not that the Greeks are intolerant; far from it. But national pride forbade the Thessalian *begs* to stay on after their co-religionists had been deprived of the fruits of Edhem's victories. Moreover, the Mussulman finds it difficult to marry his daughters in the land of the Giaours; everywhere, in Bulgaria, in Servia, even in Bosnia, the story is the same. Most striking of all, the Cretan Mussulmans, of the same race and language as the Christians, and in many cases comparatively recent converts to Islâm,



GENERAL VIEW OF TEMPE, THESSALY.

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have dwindled away since the establishment of Cretan autonomy from one-third to one-ninth of the population. Soon the ruined mosques and the landed system will be the last traces of the Turk in Thessaly.

The Jew and the Greek have never been friends; and though Benjamin of Tudela found Jews there when he visited Greece in the twelfth century, and I have seen many Jewish inscriptions near Sparta, the Hebrew colonies there are usually insignificant, and only found in places where the Venetians had settled, and where trade was accordingly brisk. There is a small Jewish community at Athens, and a much larger one at Corfù, where a part of the town is called *Hebraïká*, and where the Jews number about three thousand. There are also Jews at Zante, at Chalkis, and at Volo. Of late years there has been only one outburst of the old mediæval feeling against them, which found vent in a serious anti-Jewish riot at Corfù in the early nineties.

On the south-east of the Peloponnesos at Leonidi, and in a few villages near it, there still linger the fragments of a curious race—the Tzákones—which speaks a language of its own. Opinions differ as to the origin of this interesting people. The Tzákones have been regarded as Slavs, or as the descendants of serfs, but are almost identical in name with the Lakonians. Dr. Deffner, of Athens, the highest living authority on their language, regards them as the descendants of the Lakonians, and calls their speech ‘New Doric.’ It has the digamma in some words, and employs the Doric α for the Attic η . We read of them as early as the middle of the thirteenth century, and the Byzantine satirist Mázaris, who wrote in 1416, mentions them among the inhabitants of the Morea. One of this interesting people taught me the equivalents for a few ordinary articles in Tzakonic, which bore slight apparent resemblance to the Greek names. The schoolmaster will, of course, in time remove the last traces of the Tzakonic language from Leonidi; but Dr. Deffner thinks that it

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will linger on for a couple of centuries more in the mountains.

Gipsies, who are mentioned among the inhabitants of the Morea in the fourteenth century, may be seen here and there, and their Greek name, a corruption of 'Egyptians,' lingers in *Gyphatókastro*, the splendid Hellenic fortress which commands the road between Athens and Thebes, and is found in two other places similarly called. I once saw an encampment of nut-brown gipsies near the Megara station, and another on the battlefield of Chaironeia. From the fact that the gipsies are often smiths, those who work at that trade are colloquially called γύφτοι.

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CHAPTER II

POLITICS

It is impossible to write about Greek life, whether in town or country, without saying something on the subject of politics ; for they affect every profession, every trade, and almost every family to a degree unknown in other lands ; they form the constant topic of conversation, whenever two or three Greek men are gathered together ; and one of the first questions which the visitor from Athens is expected to answer, whether in the mediæval monastery or in the peasant's cottage, is ' How goes the Government ? ' An impartial account of the Greek political system, not only as it exists on paper, but as it really works, is, therefore, an essential prelude to any description of contemporary life in Greece.

When, after the creation of the modern Greek kingdom, it became necessary to organise a Government, the national and democratic feelings of the people soon chafed under the blundering paternal administration of the well-meaning but tactless Bavarians, who had accompanied King Otho to assist him in the work of governing his subjects on German lines. The constitution of 1843 first gave the Greeks the doubtful blessings of parliamentary politics, and bestowed upon them the luxury—for in the case of a country newly emancipated from the ' Turks it is a luxury—of party government, when all efforts should have been directed to the material development of a land so long neglected and devastated

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by nearly a decade of continual warfare against its former masters. Twenty-one years later, the present constitution of 1864, more democratic still than that of 1843, and drawn up at a period of great national excitement, provided the Greeks with a political machine of such an advanced type, that the most radical of other contemporary forms of government seems conservative beside it.

Under this charter, which has now been forty years in existence, and has, therefore, been amply tested by experience, Greece is governed by a single chamber, classically styled the *Boulé*, at present composed of 234 members, elected by 71 electoral districts for a term of four years. In practice, however, the duration of a legislature is considerably shorter, for during the forty-one years' reign of the present king there have been sixteen Parliaments. A deputy must be a Greek citizen, from the constituency which he represents, or else established in it for at least two years before his election, must have enjoyed civic and political rights for two years, and must not be under thirty years of age. This last proviso, owing to the inaccuracy and uncertainty of the registration of births, sometimes gives rise to disputes, as, for instance, on the election of a young Corfiote deputy, M. Alamános, not long ago. No paid official and no mayor can be also a deputy; but officers of the army and navy in active service are eligible, being merely placed *en disponibilité* during the duration of the legislature to which they were elected, and receiving no officers' pay during that period. Any officer who wishes to stand for Parliament is entitled, one month before the elections, to five and a half months' leave of absence. This eligibility of officers for Parliament is one of the worst features of Greek politics. It ruins discipline; for the spectacle of an inferior officer criticising and occasionally quarrelling with his military superior, the Minister of War, is not edifying. Recently, all Athens was agog over a duel between the then Minister of War and one of his predecessors, arising out of a heated

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passage of arms in the *Boulé*. All sensible persons desire the exclusion of officers from active political life, and seven years ago the then head of the War Office told me it would be one of his first reforms.

The deputies are elected by direct, secret, manhood suffrage, and the elections take place on the same day all over the country. Candidates for Parliament have to pay the sum of 200 dr. for the returning officer's expenses.* But the merely legal expenses are nothing as compared with the actual expenditure at many parliamentary elections. One prominent statesman, who has been more than once Prime Minister, has lost all his fortune in politics; another much of his, and all the leading men become poorer by going into parliamentary life. One of the most costly items of a candidature is the duty of standing godfather to the children of constituents. M. Rállés is said to have a thousand godchildren in Attica, who are doubtless one source of his vast popularity there; another politician, temporarily out of Parliament, M. Dragoúmes,† is said to have two hundred, and every godchild costs the candidate from 30 to 50 dr. at least, often far more. Carriages and treating soon run into money, and travelling expenses for the candidates and their friends mount up, when it is a question of going long distances in districts where there are neither railways nor steamers. Of course the cost of elections vary according to the place, and the pocket of the candidate. A rich man is expected to spend freely, and if he does not, he is apt to be defeated. One election at Santorin cost 5000 dr., the last at Andros cost 70,000 dr.; at the Piræus, an expensive constituency, the expenses may be reckoned—so an ex-candidate tells me—at 25 dr. a vote. Moreover, political committees very rarely pay a poor candidate's expenses, as they do in England; and, in a country where a party leader has no peerages to bestow,

* The *drachma* varies in value; at present (Feb. 20, 1905) the £ is worth 32 dr. 30 l.

† Elected at the head of the poll for Attica, March 5, 1905.

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he cannot expect huge subscriptions to the party funds from wealthy brewers and rich tradesmen with social ambitions. In Greece all falls on the candidate; and if he be a barrister, as he frequently is, he is expected, when he becomes a deputy, to plead gratis for all his constituents. No wonder that one deputy died leaving debts to the tune of 500,000 dr. On the other hand, all deputies are paid, though not on a lavish scale, receiving 1800 dr. for the ordinary session, and a sum fixed by a committee of the *Boulé* with the approval of the Minister of Finance, usually 1500 dr. or 1000 dr., for the 'special session,' should such be found necessary; not unnaturally, it is usually found necessary, alike by Ministers who wish to please their supporters and by supporters who think their services worthy of an extra honorarium. The payment of members, especially when the number is so large as 234, is a heavy item in the Greek budget—898,200 dr. in 1903. But it must be remembered that deputies from the provinces, often local doctors or lawyers, have to leave their work for a considerable part of the year and live, at extra expense, in Athens.

In principle, all Greeks would admit that their Parliament is too large. M. Mavromicháles, when proposing the reduction in the number of deputies two years ago, told the House that no country in Europe had so many parliamentary representatives in proportion to its population as Greece. The Constitution ordains that the number shall never be less than 150, and the late M. Trikoúpes actually reduced it to the constitutional limit in 1886. M. Theotókes tried in vain to imitate him last December. Moreover, a more equitable division of seats is required. Thus the three privileged constituencies of Hydra, Spetsai, and New Psará still retain, in spite of M. Trikoúpes's temporary reduction of their representation, the quite disproportionate number of three, two, and two members respectively, which was granted them in 1844 and 1847 in reward for the heroic services and sufferings of their inhabitants during the War of Independence. But,

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needless to say, while every one is in favour of reduction in the abstract, no one wishes to see his own constituency sacrificed. The only electoral reform which seems likely to be effected, is the separation of the Piræus from the rest of Attica. At present, the thirteen Attic members are the largest number from any single constituency, and include such prominent men as M. Rálles, General Smolenski, and M. Levídes,* who has been called by his critics the Theramenes of modern Greek politics.

The government is carried on by a Cabinet of seven Ministers, who represent, respectively, Foreign Affairs, War, Marine, Justice, the Interior, Education (including ecclesiastical affairs), and Finance. Each of them is paid at the rate of 9600 dr. a year, while the Prime Minister draws an additional salary of 4800 dr. No pension attaches to the ministerial office, and where an ex-Minister has a pension, as, for example, M. Delyánnēs, it is not by virtue of his long political services, but in his capacity as a former civil servant. It is enormously to the credit of Greek Prime Ministers, that though poorly paid and usually men of small means, there is not a single instance on record of their having enriched themselves at the cost of the State. Most of them have died poor, most have lived poor also. There is one Ministry, however, which is usually bestowed upon a man of large means—that of Foreign Affairs. Such rich men as MM. Skoulouídes and Skouzés were both helped to that position by the feeling that a Foreign Minister ought to be very well off, and M. Karapános, who has held other ministerial portfolios, is also wealthy. Ministers need not be deputies, an example being M. Konstantínídes, the late Minister of War; in that case, they may speak but not vote in Parliament.

The formation of a Ministry is a most difficult task. A Prime Minister has only six portfolios to allot, and the applicants for them are legion. Hence he soon learns the truth of the saying attributed to Louis XIV.,

* Defeated March 5, 1905.

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that for every favour bestowed he made one man ungrateful and twenty discontented. In Greece a dissatisfied place-hunter does not, as in England, go through the farce of having qualms of conscience when he leaves his party; he frankly states that he has 'ratted' because he has not received office, and goes over bag and baggage to the Opposition. No one is in the least scandalised at such a rapid change of front, because politics in Greece have nothing to do with principles, but are wholly personal. Thus, in M. Theotókes's late Government there were two Ministers who had been returned at the previous election as supporters of M. Delyánnēs, and one of these politicians has held office in almost every Ministry, and has made the tour of almost every party. But this is not the only difficulty in the way of Cabinet-making. In spite of the talk about Hellenic Union, there is in Greece, as in united Italy, a vast amount of particularism, so that every part of the country expects to be represented in the Cabinet. Thus, if two able men come from the same region, it requires an effort of courage to include both of them in the Ministry. When, for example, M. Theotókes gave office to three Ionians, his opponents and his supporters elsewhere professed to be scandalised. Now that forty years have elapsed since the union of the Ionian Islands, the Greeks of 'old Greece' are ceasing to regard their inhabitants as strangers; but, all the same, M. Theotókes is the first Ionian to hold the post of Prime Minister, and such a thing would not have been regarded as proper not many years ago.

Hard as it is to form a Ministry, it is harder still to keep it long in office. During the present reign there have been fifty-four administrations, and the late Parliament, elected in November, 1902, had seen five. The causes of this ministerial instability, which is good for the newspapers but ruinous to the country, are of the essence of Hellenic politics. There being no burning differences of principle between parties, parliamentary life becomes a struggle between rival leaders, each of

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whom has his faction behind him, which he must placate with the spoils of office when he comes into power. Bad as this system was formerly, there was at least some stability about administrations when public life was a duel between M. Delyánnēs and the late M. Trikoúpes. Then there were only two parties, the former having for its emblem a piece of cord, the latter the olive-leaf, and majorities were both larger and more compact. The great personality of M. Trikoúpes, dominating politics, was often able to secure long periods of office for his party, to the great benefit of the country, which now bitterly regrets the premature death of that extraordinary man—the ablest statesman of modern Greece, and one of the ablest of modern Europe. Since his death, his old rival has lost his hold upon his own followers, while new factions have arisen, so that it is almost impossible for any party to obtain a sweeping majority at the polls, or, if it has obtained it, to keep it.*

Simultaneously with the decline in influence of the party leaders there has been a corresponding increase in that of the local magnates, which has added a fresh instability to ministries. The people, say, of Chalkis vote at an election for M. Boudouíres, not because he is a supporter of this or that leader, but because he is their biggest local man, who will remember them when he is in power by favours judiciously bestowed; consequently, if his nominal chief excludes him from the Cabinet, he will go over to the Opposition, and take his constituency with him. In a clannish district, like Máne, the most powerful of statesmen would have no chance against the local chief. There is no Central Liberal or Conservative Association to keep a recalcitrant member in order by working on his local committee, no 'whip' to keep him straight in the House, nor do the party chiefs, with the exception of M. Delyánnēs, ever make political

* M. Delyánnēs obtained a large majority at the elections of March 5, 1905; but it will doubtless fall to pieces ere long, as on the last occasion.

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tours over the country, so as to spread their influence in places where they are less known. Hence the local politician has it all his own way, and he, of course, thinks first of local needs. The Constitution expressly says that 'the deputies represent the nation and not their constituency only;' but this is mere theory. Not long ago several members for a certain district withdrew their support from the Cabinet of the day solely because it would not grant various favours to their constituents. Thus, from the very inception of its career, a Ministry is almost certain to lose support from personal, or, at best, provincial motives. Unhappily, the Constitution has provided the discontented deputy with a sure means of blackmailing, or punishing, a Ministry which will not accede to his demands. This is the ridiculous provision, which more than all else paralyzes Parliament and puts a premium upon obstruction and political blackmail, fixing the quorum at one-half of the total number of deputies *plus* one, *i.e.*, in the present Legislature, 118. Ministerial majorities being nearly always slender, nothing is easier than for disappointed ministerialists to remain in their constituencies and refuse to help in constituting the quorum. This is an everyday practice, so common as hardly to cause comment. I knew one member who stayed away from his duties for months at a most critical time, when every vote was needed, simply because the Premier had refused to give a post to one of his friends. On another occasion, an important emissary was hastily despatched to implore an absent deputy, who was offended with the Government, to return to the fold on his own terms. On its side, the Opposition not infrequently stays away in a body, so that no quorum can be formed; while much valuable time is wasted almost every sitting in reading over and over again the list of members, on the motion of some obstructionist, to see if there is a quorum. Until the quorum is reduced—and constitutional amendments, such is the drawback of an unelastic written Constitution, are not easy—the Greek Parliament is doomed to sterility.

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But the radical defect of the Greek political organisation, which lies at the root of all its numerous abuses, is what the Americans call 'the spoils system.' In Greece, as in the United States, the maxim that 'to the victors belong the spoils' is carried out to its full extent. With a few exceptions—such as the teachers in the elementary schools and the university professors—practically every official in the country is liable to dismissal, or removal to a less desirable post, on the accession of every new Government to power. Hence the whole civil service of the country is affected by party politics, and every official, however petty, has to follow attentively the political barometer at Athens, because his bread depends upon its movements. Just as the candidate for the American Presidency promised his supporter that 'If you will get me into the White House, I will get you into the lighthouse,' so the Greek Minister enters office pledged to the lips to appease this and that influential friend and that friend's minor satellites. Day by day, after a ministerial crisis, the official printing-press groans with lists of judges moved to make way for political adherents, of wretched teachers in the intermediate schools deprived of their ill-paid posts at the instance of ministerial partisans, of civil servants discharged in favour of others more in touch with the new Ministry. Even the most unlikely posts, such as that of librarian of the National Library, are given for party services, and the two principal factions have each their candidate, who is installed there when his friends come into office.* The effect of this system is disastrous to all sound administration, and the Greeks of all parties condemn it—in the abstract—and practise it when they have the chance. Ask any man from Tempe to Tainaron what is the reason of any public abuse, and he will at once reply, '*rousphétia*' ('favours')—the Turkish name still

* One of them, M. Roides, author of the novel, 'Pope Joan,' lately died, but a successor was forthcoming in the person of M. Kampóúroglos, the eminent historian.

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preserved for this Turkish practice of giving billets to political supporters at the cost of national efficiency. Go into any Government office any day of the week, and you will find the Minister's ante-room besieged by hungry applicants for some miserable tide-waitership, which they know that they will lose at the next turn of the wheel. These are the victims of over-education, the men who should have been peasants or tradesmen, but have had that literary education which has fitted them for nothing but place-hunting, the hangers-on of ministries, who lead a precarious existence when their friends are in office, and live (God knows how) when they are out.

The story is told of a former Premier that one day an idle and impecunious supporter asked him for a post. 'What do you want to do?' said the great man. 'Why, nothing, of course,' was the prompt reply. 'I have the very thing for you,' replied the Minister; 'I will give you a pole, and you shall scare the birds off the telegraph-wires.'

Even Ministers themselves—one would imagine—must loathe a system which imposes upon them such continuous and thankless labour. Harassed from morning to night by applicants for posts, they cannot devote their minds to the thorough study of the proposals before Parliament, so that great questions such as army and fiscal reform have to await the solution of such trifles as what official is to be exiled to Karpenisi, or who is to be made usher in a Hellenic school at Larissa. Yet these trifles are the very life and death of Hellenic ministries. There can be no salvation for Greek public life till there is a permanent civil service, and officials are appointed for life, and not at the caprice of political partisans. This, more than all else, would raise Greece in the scale of nations and assure her future, both at home and abroad. For assuredly Macedonia will be won or lost for Hellenism not so much by the Army or Navy as by the good administration of free Greece. On the day when Greece can say, 'I am a model of good government in the East,' she will have done more to convince a sceptical Europe of her capacity



THE CHAMBER OF DEPUTIES, ATHENS.

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to administer yet greater destinies than if she spent millions on the latest rifles and the latest submarines.

Under these conditions a politician who comes into office—it cannot be called power—scarcely finds it a bed of roses. Yet, such is the innate love of politics in the Greek, that men of high character and assured social position make large sacrifices of both time and money for the brief and barren honour of parliamentary leadership. Among the five recognised party leaders there are striking examples of this. M. Zaïmes, who has been twice Prime Minister in name, and whose little party of thirty has made him, even when out of office, more than once the real arbiter of the Government, is a man of ample means and scholarly tastes—he was the first person in Greece to buy a copy of Mr. Kenyon's edition of Bacchylides—who rarely speaks, is never interviewed, and spends most of his time fishing at Aigina. He is the best example of a tendency very noticeable even in ultra-democratic Greece—the preference of the people, *ceteris paribus*, for a man who belongs to what we should call 'the old Whig families.' M. Zaïmes, whose family has long been connected with Kalavryta, is not only the nephew of M. Delyánnēs, to whom he has been long opposed, but the son of a former Prime Minister, and the grandson of a prominent figure in the War of Independence. Thus, possessed of an historic name (derived from the fact that one of his ancestors held a *zaim*, or fief, in Turkish days), he was sure, like a Cavendish or a Russell in England, of a favourable reception in political life, which he embraced, just as many a Whig noble has done, because one member of the family had always been in politics. Such a man is, it need hardly be said, a most valuable conservative force.

His usual ally, M. Theotókes, the King's favourite Minister, belongs to a good Corfiote family (hence the nickname of 'Count' applied to him in allusion to the Venetian titles still in use at Corfû), and was made to shine in society. It has been said that, if women had

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votes, this good-looking, courteous, Corfiote gentleman would be Premier for life, and he is certainly the most distinguished-looking statesman in Greece. A faithful lieutenant of the late M. Trikouípes, who made him Minister of Marine in 1886, he is now the leader of the remains of the Trikouípest party, and has thrice held the Premiership, once for nearly three years, once for only a fortnight. But M. Theotókes, perfect gentleman as he is, lacks the strong will and the assiduity of all great statesmen. On two occasions, during the 'Gospel Riots' of 1901 and during the Pyrgos riots of 1903, his nerve failed him, and he fell before popular clamour. He prefers Athenian *salons* to the drudgery of office, into which he was on the last occasion forced against his will by his hungry supporters.

Energy, force of character, and ceaseless activity are all represented in the person of M. Delyánnēs, the 'grand old man' of Greece, the 'Grandfather,' as he is colloquially called. No one can help admiring the physical and mental powers of this veteran politician, who has sixty-two years of public life as civil servant and parliamentarian behind him, and who, in spite of the eighty-four years which those who know him best ascribe to him—for there is some doubt as to his exact age—walks far younger men off their feet in his rambles about Kephisia, sits up all night during a budget debate in the *Boulé*, is never missing at any public function, and at the last election traversed land and sea—and that sea the *Ægean*—in winter to make political converts. Surpassing even Mr. Gladstone's record, he has been five times Prime Minister, but his tenures of office have been usually short and stormy. He was in power at the time of the blockade of 1886, and at the outbreak of the war of 1897, and in the opinion of the more respectable people in Greece his name stands for political disturbances. I have heard him described as 'the evil genius of Greece,' but he has enthusiastic admirers, not only in the Peloponnesos, but among the bootblacks of Athens, who nearly all come from his

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native district of Gortys, in Arkadia, and who cheer him as he leaves the chamber, and follow his carriage to his modest abode at No. 26, Third of September Street. He has chosen an appropriate address, for September 3 was the date of the revolution of 1843, which gave Greece a Constitution, and M. Delyánnēs is never tired of avowing himself a supporter of the Constitution, and declaring it to be in danger—when he is not in office. During the last election, while their revered leader was uttering these admirable sentiments from his balcony to students, bootblacks, and others, adjuring them to ‘be vigilant guardians of the Constitution,’ others of his followers put his constitutional doctrines into practice by tearing up a number of boards used for fencing off buildings in course of erection, and beating members of the less aggressively constitutional party upon the head with them. This exploit has earned M. Delyánnēs the perpetual epithet of ‘board-carrier’ in *Romeós*, the Greek *Punch*, and has endeared him still less to the lovers of order. He has recently advanced the remarkably frank opinion that ‘obstruction does not dishonour, but honours, parliamentary government.’

M. Delyánnēs has made little mark as a constructive statesman, but he is a consummate ‘old parliamentary hand,’ who knows all the arts by which democratic assemblies are governed. He has, however, shown marked want of tact when dealing with the Crown, as, for example, when two years ago he allowed his Minister for War to introduce a measure abolishing the military office held by the Crown Prince, without previously acquainting the King with its contents. He is not beloved at the Palace, and of late he has somewhat lost his old power over his followers, some thirteen of whom abandoned him in a body when he was last Premier. Still, summoned for the fifth time to form a Cabinet last December, he remains a disturbing force in politics; no demonstration fails to evoke a speech from his balcony, nor does he ever forget to acknowledge every

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salute and recognise every humble face when he appears in the streets. On such occasions, 'off goes his bonnet to an oyster-wench, a brace of draymen have the tribute of his knee.' In private life he is the pink of politeness, and he once gave a rude British diplomatist a lesson in manners. He has visited, sometimes on mule-back, the various archaeological sites of his country. Wedded to politics, he has remained a bachelor, and his domestic affairs are watched over by a faithful niece. He is studiously careful in dress, is rarely without a flower in his coat, and is one of the few Greek statesmen who always wears a top hat.

Of the two other party leaders, M. Rállés is the most jovial and, I think, the frankest statesman in Greece. Of supposed Republican leadings—typified by the soft brown 'Republican' hat which he always wears—he yet saved the Crown at a critical moment during the war, and has been twice its first Minister. He is a prodigious worker. When last in office, he gave up twelve hours a day to the two departments which he had united in his own person, still finding time to take regular lessons in English (his favourite hobby), and to feed his menagerie of pet animals. A lawyer in large practice, he loses pecuniarily by taking office, and, being one of the few Ministers who has made a stand against the appointment of political partisans, irrespective of their capacity, to Government posts, he has found his adherents dwindle away. Outside of Attica, he has no following. His warmest admirers could not describe him as a dandy; but he is always smiling, he is a kind-hearted man, and a thoroughly good fellow. M. Leonídas Deligeórges,* who has a small party of nine, is a man of much reading, a serious politician, and a weighty speaker, who does not hesitate to speak his mind freely, even in the highest quarters.

The coexistence of these five parties, all called after their chiefs, greatly increases confusion in political life, and inevitably leads to deals and intrigues. New parties

* Defeated, like the late M. Trikoúpes ten years earlier, at Mesolonghi, March 5, 1905.

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may at any time arise on some personal issue, and the fissiparous tendency, everywhere characteristic of democratic institutions, is in Greece accentuated by the national temperament. For all Greeks are keen critics, every one—down to the cabman or the waiter—considers himself competent to pronounce judgment on high questions of finance and foreign policy, and not a few believe that they have in themselves the makings of a leader. Still, perhaps owing to that jealousy of fresh talent in a country where every one considers himself as good as every one else, perhaps owing to the conservative feeling in favour of politicians with historic names, it is not easy for younger men to force their way to the front. There is assuredly no lack of cleverness in the *Boulé*—there are clever speakers, clever financiers, clever tacticians. What is lacking is that force of character, that strength of purpose, without which, whatever be his other qualities, no man can be a great statesman.

It must be admitted, however, that Greece is a far more difficult country to govern than Great Britain. In the first place, it lacks an aristocracy, and no one in this world is less of a snob than the Hellene. Now, whatever its faults may be, snobbery greases the wheels of government to an enormous extent, and is one of those passions to which an Anglo-Saxon party manager often appeals with success. Moreover, if parliamentary institutions are to work well, it is desirable that large sections of the community should be so engrossed in their own affairs as to pay little heed to politics pure and simple. But the Greeks are almost all born politicians, to whom political discussion is as the breath of their nostrils, in short, a nation of journalists, with little or none of that saving leaven of stupidity which makes so much for the real strength of a people. I once met a worthy man in Andros, who remarked to me, 'We are not interested in politics, but in planting our potatoes; Greece is largely uncultivated, it would be better if people cultivated the land, instead of seeking small places.' But such men

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are few ; were there many of them, Greece would be both easier to govern and better governed.

The opening, or 'consecration,' of the *Boulé* is a big social function, which military members attend in uniform, and Ministers in dress clothes, while ladies have places in the body of the House as well as in the galleries. The oldest member (in point of age, not of parliamentary standing) presides till a new President has been elected ; and, as age is always an uncertain quantity in Greece, the installation of this temporary chairman often leads to unparliamentary scenes. It happens that each of the two principal parties—the Theotokists and Delyannists—is the proud possessor of a veteran who claims to be the Nestor of the assembly. On one occasion a scuffle ensued between their respective partisans, in the course of which an ink-pot fell into the holy water provided for the opening ceremony. On the eve of another opening day the Delyannists, whose Methuselah was on the spot, while his competitor was at his island home in Kephallenia, were so confident of victory that they ordered the presidential carriage to be at his house next morning, and allowed him to retire peaceably to his bed. When, however, he arrived at the *Boulé* in the morning, he found his aged rival, hastily summoned by telegraph, already ensconced in the chair, which he had been occupying since the small hours. Once, too, an outgoing Speaker declined to hand over the keys, and the *Boulé* had to be broken into by a locksmith. When once the temporary President has been installed, there begins at 10 a.m. the solemn consecration, and a prayer, lasting altogether twenty minutes, is offered up by the Metropolitan of Athens, the other ecclesiastical members of the Holy Synod, and some priests. After this is over, the Premier, followed by the other Ministers in turn, steps up to a table placed in the centre of the floor, on which is a large gilt bowl containing holy water, kisses the cross held out to him by the Metropolitan, and receives from the latter a slight blow on the head with a little branch dipped in the

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water. The other deputies remain in their places, the Premier then ascends the tribune to read the Royal decree convoking Parliament, and the proceedings terminate. At the next sitting the election of the Speaker, who is freshly elected every session, takes place—an important political event, because it is regarded as a test of party strength.

The names of the deputies are first called over, to see if there is a quorum, in the alphabetical order of their constituencies, beginning with Agüia. The list is of interest to the historical student, as showing how old names still survive. Thus a Crispi still represents Naxos, governed by the Crispi dynasty of dukes in the Middle Ages; a Vitali is member for Venetian Tenos; a Delenda represents one of the two famous Latin families of Santorin; an Alamános, recalls the Provençal house of Aleman, to which Greece owes the castle of Patras and the bridge of Alemana, near Thermopylæ. Classical names are to be found just where we should hope to find them; a Corfiote member is called Alkínöös, a deputy from Ithake Telémachos. After the list has been read, new members are sworn in by a priest, who is in attendance, and cries of 'Worthy, worthy' resound from the semi-circle of benches. Two tellers are now chosen; two ballot-boxes are placed on the tribune, and the list is called over again. All the members for the same constituency advance in a body and drop a paper containing the name of one candidate—the voting being secret—into one of the boxes, while one of the tellers drops a ball into the other to check the numbers, which are also checked by the clerk at the table, who crosses off each member's name as he votes. When all have voted, the balls and papers are counted, the list added up, and the result read out by the temporary president, who at once yields his place to the successful candidate. As members file out, a demonstration awaits the leaders and their nominees on the steps and in the courtyard, and Attic wit sparkles in the mouths of students,

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bootblacks, and cabmen at the expense of renegade politicians.

There is no longer the same picturesque appearance about the chamber as in the days when Boulgaris—'Artaxerxes,' as Queen Amalia used to call him—was wont to mount the tribune in the baggy trousers of the islands and intimidate the deputies by just letting them see a corner of the royal decree dissolving the Legislature emerge from the pocket of his coat. The rows of black coats and billy-cock hats are relieved by only two members in the fez and fustanella, MM. Baláskas of Karditsa in Thessaly, and Matálas of Sparta, and by M. Rálles's brown wide-awake. Before the retrocession of Thessaly to Greece, in 1898, there were two Turkish landowners from that province who had seats in Parliament, but there are no Turkish deputies now. The only Oriental feature about the scene is provided by the strings of beads, which many members swing about in their hands, and which make a curious accompaniment to the voice of the orator who happens to be speaking. A deputy may address the House from either his seat or from the tribune; the best speakers prefer the latter course, but it has the disadvantage of placing them with their backs to the chair and the diplomatic gallery, which is usually, however, tenanted by unofficial strangers. Interruptions are frequent, and the presidential bell is often called into requisition. Duels, arising out of personal incidents in the course of debate, occur so often as to become monotonous, and last year the Minister for War, a fine soldier but a most hypersensitive politician, publicly challenged one of his predecessors who had criticised him from the tribune. The duel, fortunately bloodless, as these encounters usually are, took place next day, and the first person to congratulate the Minister was his colleague, the Minister of Justice! None of these gentlemen were called upon to resign their seats. Sometimes the language of ardent partisans is scarcely parliamentary, unless judged by Austrian

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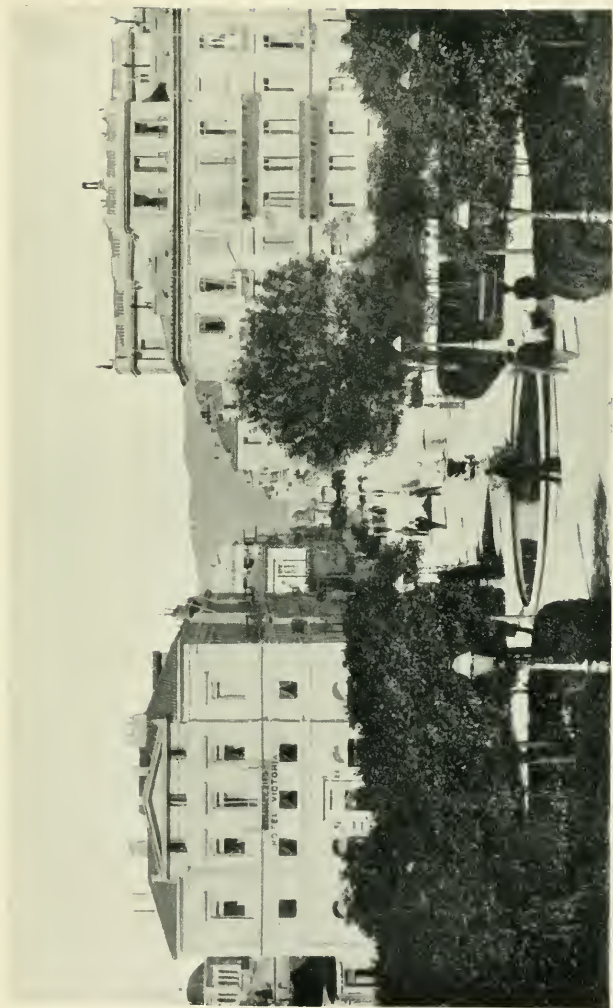
standards. Not long ago an Opposition member told one of the Ministers that he 'changed his opinions more often than his shirt.' But the tone of the leaders is usually courteous to each other; and, though Government and Opposition have separate smoking-rooms, political rivals meet at social entertainments without embarrassment. Obstruction is, of course, rampant, and all-night sittings not uncommon. Their effect on the nerves of members is very noticeable, and even the abstemious Greeks must suffer hunger on these occasions, as they have no House of Commons' kitchen upon which to fall back. In normal times the sitting ends before dinner, or, at latest, at ten o'clock.

The greatest interest is manifested by the people in the proceedings of Parliament. Before and during each sitting the courtyard is crowded with spectators, and the galleries are usually full. Politics are the morning and evening pabulum of Athens, and the debates are minutely followed in the papers. But, intensely amusing as Greek politics are as a game, vividly as they recall the discussions of the ancient Athenian democracy, they are, considered as a serious business, fatal to the real progress of the country. Commercial men complain of the too-frequent elections, parliamentary and municipal—which are sheer joy to the 'man in the street'—and oppose premature dissolutions on the ground that they are bad for trade and diminish the revenue returns. If a company happens to have a Bill which it is anxious to pass through Parliament, its task resembles that of Sisyphus, owing to the constant changes of Ministry. When it has laboriously rolled its stone through the ministerial ante-chamber, where its path may require some considerable smoothing, right up to the Minister's desk, the Cabinet may suddenly fall, and back goes the Bill to the bottom of the ministerial hill. Moreover, owing to obstruction and abstentions, many days of parliamentary time are annually wasted, so that much-needed reforms cannot be passed. If there is one question upon which all parties are agreed, it is that

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of Army reorganisation. Yet, though eight years have elapsed since the war, the Army still remains almost unreformed, simply because a drastic measure cannot be passed through the *Boulé*. This defect in their parliamentary institutions—and it is not confined to Greece alone—has become so patent that there is a movement on foot, headed by M. Esslin, for a permanent civil service, and for the convention of a national assembly to revise the Constitution. Last spring there was even talk of a petition, asking the King to suspend Parliament for five years. But it is impossible to conceive of the Greeks without political questions to talk about; and, of course, the party leaders would vigorously oppose any interference with 'the liberties of the people.' At the same time, wellwishers of Greece cannot help seeing that parliamentarism is, for her, an expensive luxury, which hinders her expansion in the Near East.

And this brings us to the burning question of Greek politics—the 'Grand Idea.' It is impossible for the Greeks, with their splendid traditions and their long and glorious history, to forget the great days of the Byzantine Empire—an institution unjustly calumniated by those who know nothing about it. They believed, and down to 1870 or 1878 they were justified in believing, that one day a revived Greek Empire would rise on the ruins of Turkey, that Epiros, Macedonia and Thrace, Asia Minor, Crete, and all the *Ægean* islands would, together with the present kingdom, compose a mighty realm, whose capital would be the city of Constantine. They talked, and still talk, of the millions of Greeks under Turkish yoke as 'enslaved Greece,' whose emancipation it was the aim of 'free Greece' to secure. In those days even European statesmen, devoid of all sentiment, and undazzled by the glamour which affects the judgment of those to whom *Hellas* means so much more than prosaic protocols, regarded little Greece as the universal legatee of 'the sick man.' But, though 'the sick man' is a chronic invalid, despite the temporary fillip which a



CONSTITUTION SQUARE, ATHENS.

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strong dose of steel gave to his system eight years ago, Greece has no longer undisputed claims to the succession. Russia, by the revival of the long dormant Bulgarian Exarchate in 1870, by the abortive, but never-forgotten, treaty of San Stefano in 1878, and by the erection of a Bulgarian Principality, which was largely her work, in the same year, has created a rival to the Greeks, whom the latter hate a hundred-fold more than the Turks. For in the 'schismatic' Bulgarian they see a young and vigorous competitor, while they feel that sooner, or later, the Turk will go. No one who has not mixed freely with the Greeks has any idea of the intense animosity which they feel against the Slavs of Sofia, who would take from them what they honestly believe to be their inheritance in Macedonia. Nature has made the two peoples mutually antipathetic. The volatile, versatile, intellectual Hellene despises the steady, plodding Bulgarian peasant. He asks whether the boors of the Balkans have universities, observatories, a noble literature, a mellifluous language? Finding none of these things, he denies to them the qualities of a great nation, forgetting that governing peoples, the British and the ancient Romans, are rarely pre-eminently intellectual. In their hatred of the Slavs, the Greeks have latterly entered into terms of political cordiality, somewhat interrupted by the Smyrna incident of last spring, with the Turks; and Christian Europe, which has repeatedly allied herself—which the Greeks have not done—with the Moslem from the days of François I. to those of the Crimean War, has held up her hands in pious horror over this 'unnatural union.' No doubt, it would be admirable if all the Eastern Christians loved each other. But they never have, and they never will, nor in that point do they greatly differ from their Western brethren.

It is unfortunate that Greece should have lost the sympathies of Europe, in consequence of her anti-Bulgarian and pro-Turkish attitude; but it is not easy to see what else she could have done for the protection

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of the Macedonian Greeks and for the safeguarding of her future prospects. Every Greek would rather that Macedonia should remain Turkish than become Bulgarian, for the latter alternative would mean the death-blow to Panhellenism. Meanwhile, Greece has no supporters in Europe, while Bulgaria has enjoyed the sympathy of England, to the great indignation of the Greeks, and the support of, at least, unofficial Russia.

In vain has the *Hellenismós* Society, of which M. Kazázes, a Greek from 'enslaved Greece' and ex-president of the University, is the head, tried to convince Europe, by the medium of that eloquent missionary, that Macedonia is numerically, and should be politically, Greek. This body, founded in 1892, has been, since 1895, when M. Kazázes first became its president, the most vociferous exponent of the 'Grand Idea.' Started by non-politicians, belonging to no party, and not directed by any of the party chiefs, it aims at 'the inquiry into, and fostering of, the just rights of Hellenism,' which, translated into plain English, means, as one of its directors frankly avowed to me, the driving out of the Turk and the revival of the national spirit—appropriately indicated by the emblem of the society, a phoenix rising from its ashes. Of late, however, it has been more anxious to keep out the Bulgarian, as the most pressing foe of Hellenism. The society numbers more than 10,000 members, drawn from Greeks in all parts of the world, even so far off as Australia, but mainly from 'enslaved Greece.' The annual subscriptions are low—12 dr., in paper for members in Greece proper, in gold for those from outside, and only 2 dr. for students of the University and of industrial and technical schools, whom it is specially desired to attract—but wealthy Hellenes abroad contribute with their customary generosity. There are branches in the provinces and beyond the frontiers of the kingdom, and missionaries are sent secretly to spread the doctrine of Hellenism in various parts of Turkey. It may be doubted, however,

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whether the means of the society are commensurate with its vast desires—the annexation of Epiros, including Joannina and Avlona, as far north as the river Aöos; the whole of Macedonia proper, which the Greeks limit to the two southern *vilayets* of Monastir and Salonika; Thrace, Constantinople, Asia Minor, and all the islands. To achieve this programme, which would meet with opposition from Austria, Italy, Russia, Bulgaria, and Germany, as well as Turkey, the society needs something more than eloquent speeches, a well-written monthly magazine, and an imposing array of pamphlets. No one can help admiring the apostolical fervour of its leaders, the faith in Divine Providence, and the unshakable belief in the justice of their cause which some of them display. But their president, since he has visited Europe, has confessed to me that it is of no use to talk about Alexander the Great; the main thing necessary is a better and bigger Army, upon which he has latterly been concentrating his labours.

Other and more practical persons place more faith in the workings of diplomacy for the furtherance of Greek aims than in the tours and anti-Bulgarian speeches of M. Kazázes and the missionary efforts of his friends. The one branch of her public service upon which Greece spends lavishly, in proportion to her means, is the diplomatic. The most important post, that of Constantinople, carries with it, including the allowance for receptions, a salary of 54,000 dr. a year. Every one agrees that this is necessary, in view of the peculiar relations between Greece and Turkey and the expensive character attaching to all negotiations with the Sublime Porte. Six other Ministers, those in Paris, Berlin, London, Vienna, St. Petersburg, and Rome,* receive 44,000 dr. apiece, and here stern economists would make large reductions. Many Greeks are apt, I think unjustly, to blame their representatives in Europe for the lack of sympathy lately shown to the Hellenic claims in Macedonia. But the

* At present there is only a *chargé d'affaires* in Rome.

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real reason seems to me to be rather with the Greeks themselves, who have relied too much upon the good offices of the Great Powers, and too little on their own exertions at home. Besides, in the King they have the best of all ambassadors for Europe, just as at Constantinople the Macedonian Greeks have a spokesman in the Œcumenical Patriarch. In addition to these higher grade posts, there are Ministers at Bucharest and Belgrade with salaries of 31,200 dr. each, and agents at Sofia and Cairo, paid 21,000 dr. apiece. Five consuls are apportioned to Macedonia alone.

There is, however, a small number of persons in Greece, including at least one statesman of experience, who think that the pursuit of the 'Grand Idea' is a chimera, and that Greece would do well to take Switzerland for her model, make her mountains and islands and deep blue gulfs into pleasure resorts, convert her classic sites into museums, develop the natural resources of the country, cease to spend large sums of money on the Army and the Navy, and await quietly till the day of Turkish dissolution arrives, when a benevolent Europe may give good little Greece some fragments of the spoil as the reward for keeping quiet. No doubt, such a policy would reduce taxation and make Hellas a paradise for the cultured foreigner and the unambitious native, but the vast majority of Hellenes have no wish to become a southern Switzerland. They dream of Basil the Bulgar-slayer, smiting Tsar Samuel hip and thigh, of Nikephóros Phokás freeing Crete, 'the great Greek island,' from the Saracens, of the last Constantine dying in defence of Constantinople. Greece may have the dimensions—it has more than the attractions—of Switzerland, but it also has the appetite of Russia. When the Greeks are no longer patriotic, they will cease to be Greeks. In their long-drawn agony of twenty centuries of foreign rule, amidst all the barbarian waves that swept over them, they never ceased to be that.

How does Greece regard the Great Powers which

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make up the Concert of Europe? The answer is not easy, for the real feelings of the country are not always those of officialdom, nor has the Court always the same sympathies as the people. With 'the three protecting Powers'—Great Britain, France, and Russia—which watched over the cradle of young Hellas, the relations are naturally closer than with the other trio. Despite occasional unpleasant incidents, even yet not forgotten, such as the cession of Parga in 1819—I know one worthy man who is anti-English for this reason alone—and the recent pro-Bulgarian demonstrations of our clergy, which have been much resented in Greece, the Greeks like the British better than any one else. In my journeyings all over the country I have found this Anglophil sentiment universal. To be received hospitably, it is enough to be a foreigner; to be received enthusiastically, it is necessary to be an Englishman—'a countryman of Byron, Canning, and Gladstone,' as an excellent Andriote once put it, in a speech which he addressed to me at a wedding banquet. But these sentiments are not reserved for after-dinner speeches alone. Athens has statues of Gladstone and Byron, and streets named after them, and the memory of the latter, than whom no man ever knew the Greeks better, lives green where one would least expect to find it. I remember once in a restaurant at Kalamata examining a print on the wall depicting Lord Byron's funeral oration over Marko Bótsares. At once, the proprietor, a stout, prosaic-looking man, whom no one would have suspected of sentiment, stepped towards the picture, clasped his hands in pathetic gesture, and, with a far-away look in the eyes, stood for a time in rapt admiration of the great Philhellene, which finally found vent in a fervid apologue on the virtues of England. On another occasion, travelling by train to Tiryns, I got into conversation with the guard, who, on discovering that I was an Englishman, shook me by the hand, said that Great Britain was the truest friend of Greece, and that the affection of Greece for England was founded not, as I

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might think, on dynastic ties, but on popular sympathies. Even in the Ionian Islands, where our rule was not always popular, many will tell one that they were materially better off under our protectorate, and I have heard Ionians regret the union on that ground. Yet the cession of Cyprus is regarded as our duty—when we have put the island into thorough order. While the merits of Gladstone have always been recognised by the Greeks, recent events have made them deeply grateful to Lord Salisbury for having frustrated the ‘big Bulgaria’ of the treaty of San Stefano. During the Boer War, Greece was one of the few countries which espoused our side, and it is with regret that the Greeks have seen the diminishing interest taken by our Governments in the Eastern question.

France also has claims on Greek gratitude, which has lately found expression in a monument, erected by a native of Nauplia, to the French who fell in the War of Independence. With regard to Russia opinions differ. The Royal family, or, at any rate, the Queen, Princess Nicholas, and Princess Marie, naturally sympathise with that country; and those who wish to be in favour with the Court profess to hold the same views, and attended the more or less official *Te Deums* at the cathedral on behalf of the Russian arms in the Japanese war. For trade reasons the corn merchants of the Piræus also organised doxologies for their friends at Odessa. The Church is apt, too, to sympathise with the great Orthodox Power, and others are grateful to the Tsar for his services in stopping the war of 1897. But Greeks, as a rule, make no secret of their animosity to the nation which they believe to be hostile to their expansion in Macedonia, and which, since 1870, has endeavoured to foster Slav interests at the expense of Hellenism. The same people who will attend a *Te Deum* officially will tell you afterwards that they did so as a matter of form; one old Greek even went so far as to say to me that the Russian reverses in the East were the judgment of Heaven upon Russia for

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the way in which she had treated Greece. Generally speaking, the Hellenes love or dislike foreign Governments and statesmen in proportion to their Philhellenism—a natural standard, when it is considered that Greece has, from its position, to walk warily, and is anxious not to offend any of the Great Powers. Austria they view with suspicion, as a possible occupant of Albania and Macedonia; Germany they regard as guided by selfish motives, and during the war of 1897 no foreigner was so unpopular at Athens—not even the Sultan—as the Kaiser. As for the Sultan, he now sends presents to King George, entertains young Prince Christopher when the latter passes through Constantinople, decorates M. Delyánnēs and his niece, and makes himself agreeable to the Greeks, though, since he has had less to fear from the Bulgarians, he has shown, as in the Smyrna incident, less regard for the Hellenes. But the latter are perfectly aware that this is merely policy, and their present improved relations with Turkey are due, not to greater love for the Turk, but to intenser hatred of the Bulgar. Finally, in Italy they see a possible rival for Epiros, and the Italian propaganda at Joannina and Avlona, that coveted harbour which would close the mouth of the Adriatic, are causes of alarm. The unwisdom of the late Italian Minister in writing, and the still greater unwisdom of the Italian Government in publishing, his absurdly inaccurate essay on Greece, aroused a storm of indignation, only allayed by his recall. But the sensitiveness of Hellenic patriotism is evidenced by the Press campaign against an Italian picture-postcard of the Cretan gendarmerie surmounted by a lion of St. Mark, and by the dismissal of an Italian teacher in Crete, who had been guilty of using school-books containing expressions hostile to Hellenism. The present attempt of the Italian Government to exclude Greek wines from Italy is a further source of friction.

With the one other non-Slavonic State of the Balkan Peninsula—Roumania—Greece has been of late years on

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friendly terms. A commercial treaty, the meeting of the two Sovereigns at Abbazia, and the visit of the Roumanian students to Athens were the outward tokens of this friendship. Two years ago, the Roumanian colours were hoisted on public occasions, and the Athenian shops contained allegorical pictures of two noble dames—Greece and Roumania—armed *cap-à-pie*, and standing hand in hand. Both States have an equal dread of Russia, both dislike Bulgaria, and both desire that the Macedonian question shall not be solved until their respective positions in Macedonia are stronger. But the Koutso-Wallachs of that debatable land are an apple of discord between them, and of late the Roumanian propaganda, both there and in Epiros, has led the Greek enthusiasm for Roumania to cool.

In political matters we must not judge Greece too hardly, certainly not by that lofty standard which Englishmen set up—for others. If the parliamentary system is not a success in Greece, it is not universally esteemed nowadays in the West. Had the country been thoroughly organised, as Bosnia is being organised, by thirty years of resolute government, and had representative institutions been then gradually introduced, it would have been materially better off to-day. But parliamentarism having been prematurely developed, with all the evils of log-rolling and place-hunting in its train, it is impossible to go back now. King George is not the man for a *coup d'état*; and, if he were, absolute monarchy is unworkable in a country which has no aristocracy. Pure, unmitigated democratic government, such as exists in Greece, has certainly some unlovely aspects; optimists can only hope that they will be transitory, common sense suggests that they might be modified.

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CHAPTER III

THE COURT

MONARCHY in Greece differs widely from what it is in England, and the Greeks find it hard to understand the deep interest which the Anglo-Saxon race takes in the doings of crowned heads. It is related that, when the German Emperor visited Athens, he was surprised at the absolute lack of enthusiasm of the Athenians as he drove through the streets. He was told by his Royal hosts that such was the usual reception accorded by the Greeks to sovereigns and princes, and the explanation was perfectly correct. The Greeks, especially those of the capital, are indifferent to the charms of Royalty, which have so striking an attraction for British democrats and American republicans. They regard their monarchy as a useful institution, which it would be unwise to abolish, but they have none of the deep-seated loyalty which the British people shows to the throne.

Since Greece became a kingdom, her sovereigns have been foreigners—Otho a Bavarian, King George a Dane,—for the example of Capo d'Istria, assassinated at Nauplia, showed that Greeks would not submit to be ruled by a Greek. Otho was devoted to his adopted country; always, even after his expulsion, wore the national dress; went about constantly among his people, and took the keenest interest in every minute detail of government. But he interfered too much in political

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affairs, and so he and his talented queen—the greatest benefactress modern Greece has ever had—died in exile. King George, as a very distinguished Greek statesman once said to me, has constantly before him the fate of Capo d'Istria and Otho. Once only has his life been attempted—for anarchists do not flourish on Greek soil,—once, for a moment, during the war of 1897, his throne was in danger. But throughout his long reign of over forty-one years he has been careful to avoid the mistake of both the Corfiote President and the Bavarian King—that of doing too much. According to many of his subjects, he has gone too far in the opposite extreme—that of doing too little. He has made a rule of being an absolutely constitutional king, an amiable figure-head, so far as internal politics are concerned. Being human, he has, of course, his likes and dislikes. Every one knows that he regards M. Delyánnēs much as the late Queen Victoria regarded Mr. Gladstone, receiving him as a Prime Minister with reluctance, and not exhibiting undue grief at his fall from office. But, with that exception, he usually allows his politicians to fight among themselves, and distribute places to their followers, as they please—an arrangement which accords well with his temperament. Those who know him intimately say that he is not one of those who love to bury themselves in State papers; and, when the late Empress Frederick was his guest, she worried his life out of him by constantly asking him questions about all sorts of matters connected with the administration of his kingdom. Yet he is a pleasant, affable, and thoroughly democratic ruler, who knows his Greeks—if not Greek—thoroughly, and is perfectly well aware of their views about the throne and its present occupant. Like all other public men in Greece, he has his ups and downs of popularity. It was at its lowest during the war, when the Royal coachmen went out in plain liveries, the Royal portraits were hidden away in drawers in the shops, and people ostentatiously turned their backs on the Queen as she drove past. It was at its

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height after the attempt upon his life; at present it is normal.

There is one department—foreign affairs—in which the King has rendered important services to Greece. His greatest source of strength, as even the most critical of his subjects admit, lies in the number and influence of his relatives. His father is ‘father-in-law of all Europe,’ one of his sisters is Queen of England, and another has been Empress of Russia. Every year, at Copenhagen, he meets the rulers of those great nations and pleads with them the cause of Greece. The Greeks know full well that the arrest of the Turkish army on its road to Athens in 1897 and the appointment of Prince George as High Commissioner of the Powers in Crete in 1898 were due to their King’s family connexions, not to the philhellenic sentiments of the Powers. But they think that in Greece itself he might have done more than he has. With the exception of his Peloponnesian progress the year after the war, he has hardly ever travelled in the country. Again and again I have been told in important provincial centres that the King has never been there. Years have elapsed since he visited Syra, though his yacht lies handy at the Piræus, and he has only twice set foot in Livadia, the most flourishing town in Boiotia. He has a charming villa at Corfu, which he sedulously avoids, so that beautiful island is made to feel the loss of money which was spent there when it was the seat of the British Lord High Commissioner. In the last three years he has unveiled the statue of Diákos, the modern Leonidas, at Lamia, has visited Naxos on his name-day, has attended the manœuvres in Boiotia, and has opened the new railway to Chalkis—not a great record, when compared with what King Edward of England sometimes does in a week. But King George always spends four months, sometimes rather more, out of the country altogether, travelling in Europe and taking the waters at Aix-les-Bains. These tours have, no doubt, diplomatic results, for the King is a good diplomatist; but if he occasionally took his

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cure at one of the Greek baths—and there are plenty of them—he would induce others to go there, and thus money would be spent locally, and, incidentally, the accommodation would be improved. When one considers what Roumania owes to its energetic Sovereign, it seems possible that Greece, had her King taken more personal interest in the country, might really have become—what he promised on his election that he would try to make it—‘the model kingdom of the Near East.’

When not at Athens, the King resides at ‘Tatoï, a pretty but unpretentious place near the classic Dekeleia, which he bought from the late General Soutzo. There he lives like a country gentleman, and at one time the Royal butter and the Royal wine produced on that estate found a ready market at Athens. More than a quarter of a century ago, he began to erect a villa at the old Turkish capital of the Peloponnesos, Tripolis, a place which has a cold summer climate. A couple of years back, I saw the still unfinished walls, about ten feet high, and, though the municipality has since then bought the neighbouring land and presented it to the King, with the request that the building might be completed, he is not likely to spend his summers in the centre of the Morea.

The King is a rich man, although he has a large family. The nation pays him annually the sum of 1,125,000 dr., an amount fixed by the 42nd article of the Constitution. In addition to this, Great Britain, France, and Russia, the ‘three protecting Powers,’ undertook, by the treaties of 1863 and 1864, to hand over to him the annual grant of £4000 each out of the amount which the Greek Treasury was pledged to pay them yearly. Being a good man of business, and enjoying the benefit of excellent financial advice, he is understood to have considerably increased his fortune by fortunate speculation. Educated not to be King of the Hellenes, but to be an officer in the Danish Navy, he cannot be expected to possess deep knowledge of archæology. He is not an orator, and his speeches are laconic in the extreme. He is, however, an assiduous

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patron of the drama, and rarely misses a first night at the Royal Theatre, which is his creation. He is a clever man of the world, he gives himself no airs, and may be seen driving down to Old Phaleron almost daily, feeding the animals at the zoological gardens there, and walking about with his family along the shore.

Queen Olga is a kind-hearted, benevolent woman, deeply religious, and interested in all good works, particularly in hospitals and the relief of suffering. But, like many other good people, she is deficient in tact; and, though she has lived so many years in Greece, she is just as much a Russian as when she first set foot on Greek soil. While respecting her deep love of her own country, her subjects think that it goes too far. When she drives down four times in one week to visit the Russian men-of-war at the Piræus, yet never goes on board Greek vessels, the tongues of the critics are wont to be loosed. During the 'Gospel Riots' of 1901, she was accused of having urged the translation of the New Testament from political motives, and the mob even went so far as to shout, 'Down with the Russian' under the Palace windows. When she returns from her annual outing in Russia, there is no display of enthusiasm, but during the present war there has been considerable sympathy with her. Still, she will never attain the popularity of her beloved daughter, Alexandra, too early cut off by death. Princess Alexandra was worshipped by the people; for, as one of them said to me, 'she was a real Greek.'

By far the most popular and also the most able member of the Royal family is the Crown Princess Sophia. From the moment that she came to Greece, she identified herself with the country; during the war, she stoutly championed its cause, despite the opposition of her brother, the German Emperor; she is the leading spirit of the society for reafforesting Greece; she is interested in all useful movements. Though a martinet, prompt to spy out a dirty belt or a missing button at a review, she is kind to the people. Less affable than the Queen,

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who dislikes ceremony, she knows how to maintain her dignity even in democratic Greece. When her day comes, she will doubtless render still greater services to the nation.

The Crown Prince Constantine—the *Diádochos*, or 'successor,' as he is always called (for no one in Greece uses the title 'Duke of Sparta')—has never looked the same since the war, for the mismanagement of which, as is now generally admitted, he was unjustly censured. Since that time his face has worn a set expression of anxiety, which, even at the theatre, never leaves it. He looks older than his father, who is a very young man for his age, and he is said by those who know him well to be a slow but conscientious worker. Unlike the King, he has had a Royal and a military education; he attends popular lectures on history; he is interested in the Army, about which, so both officers and soldiers have assured me, he holds sound views; he is not a jobber, but is said to show a lack of moral courage when it is a question of removing officers from their posts. It must be confessed that the position which he has of late years occupied as general administrator of the Army is a difficult one for the future King. As M. Limprites, then Minister for War, pointed out two years ago, when proposing the abolition of this office, he is bound to give offence, so long as he is responsible for the removal of officers. One good result of his official position is that it compels him to inspect troops in different parts of the country, and thus to travel about. As he has sons, the succession is secure in the direct line, and each generation will make the dynasty more Greek. While the Queen receives nothing from the nation, the *Diádochos* has an annual allowance of 200,000 dr. He possesses the fine estate of Manolada, through which the train passes between Patras and Pyrgos; but his time is chiefly spent in his large palace at Athens, or in his villa in the Royal grounds at Tatoï. During his father's annual tour abroad, he has latterly acted as Regent, but is wont to defer important decisions till the

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King's return. Being a member of the Orthodox Church, he has, of course, the great advantage, which his father does not possess, of professing the same religion as his future subjects.

It is unnecessary to speak of his next brother, Prince George, because his career is, for the present, connected with Crete rather than Greece. The third son of the King, Prince Nicholas, married to a wealthy Russian, Princess Helen, is credited with literary and artistic taste; he has written a comedy, and plays lawn-tennis at the three courts below the Temple of Olympian Zeus. The King's fourth son, Andrew, is the husband of Princess Alice of Battenberg, or Alíke, as the Greeks call her, who has already won many hearts at Athens by her charms of appearance and manner, and her previous acquaintance with modern Greek. When she arrived, the Akropolis was lighted with Bengal fire, and she had a warmer reception than most members of the Royal family; but it was quite eclipsed by that accorded to M. Kazázēs, the peripatetic apostle of Hellenism, the same evening. Princess Marie, the King's only living daughter, resides in Russia, since her marriage to the Grand Duke George; and Prince Christopher, the youngest of the family, is still in sailor suits. At present, the question of supporting the King's younger sons is not acute; but tentative attempts have been made to suggest grants for Princes Nicholas and Andrew. Greece can scarcely be expected to maintain a large Royal family; and this is a problem which will assume increasing importance later on. The King is a good family man, who has worked hard for the advancement of his sons. But there will not be a Cretan governorship for each of the cadets of his family, nor are Epiros and Macedonia likely to require their services. None of the princes stand on ceremony; they take after the Romanoffs in their love of romping, and no one could describe them as prigs. Smartness is not much esteemed at the Court. The King is not dressy, usually driving out

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in naval uniform, sometimes in a soft, black felt hat. The Queen is not extravagant in the matter of clothes, and is usually much less smart than the elegant ladies of Athens. Even on State occasions, such as the opening of the exhibition of women's work at Chalkis, I have seen her eclipsed in respect of frocks by the provincial leaders of fashion.

The Court entertains but little, and there is only one big function at the Palace during the year—the Court ball on January 2 (O.S.), to which about twelve hundred people are invited. Under these circumstances, it is a gigantic squash, and dancing, except for the Royal part, is difficult. Comparatively few ladies go, as a ball-dress costs £20, and there is only one Palace ball a year at which it can be worn. Those ladies who do not mind the expense are collected together in one part of the large ball-room to be presented to the Queen; next is a huge mass of officers, then an outer ring of civilians, almost every one of whom is wearing a decoration. I never realised before what an immense number of Greeks had received orders; even in this democratic land, where titles are forbidden, crosses and ribands are not despised. With the exception of the two rows of *évzonoí*, who line the entrance-hall, not a single person wears the national dress, so that the ball has no peculiarly Greek characteristic, for the programme is European, consisting of quadrilles and the usual round dances. When I was present last year, although the guests arrived at nine, the Royal party did not enter the room till half-past ten; then a Royal quadrille was formed, in which the diplomatists and other celebrities took part, conspicuous among them M. Theotókes, who looked a courtier to the manner born as he talked to his partner, the Queen. From the gallery above the children of the Crown Princess looked down upon the scene.

The King's sons are not infrequent guests at the houses of rich Athenians, and they are constantly seen about in public, the *Diádochos* usually driving with his wife. The

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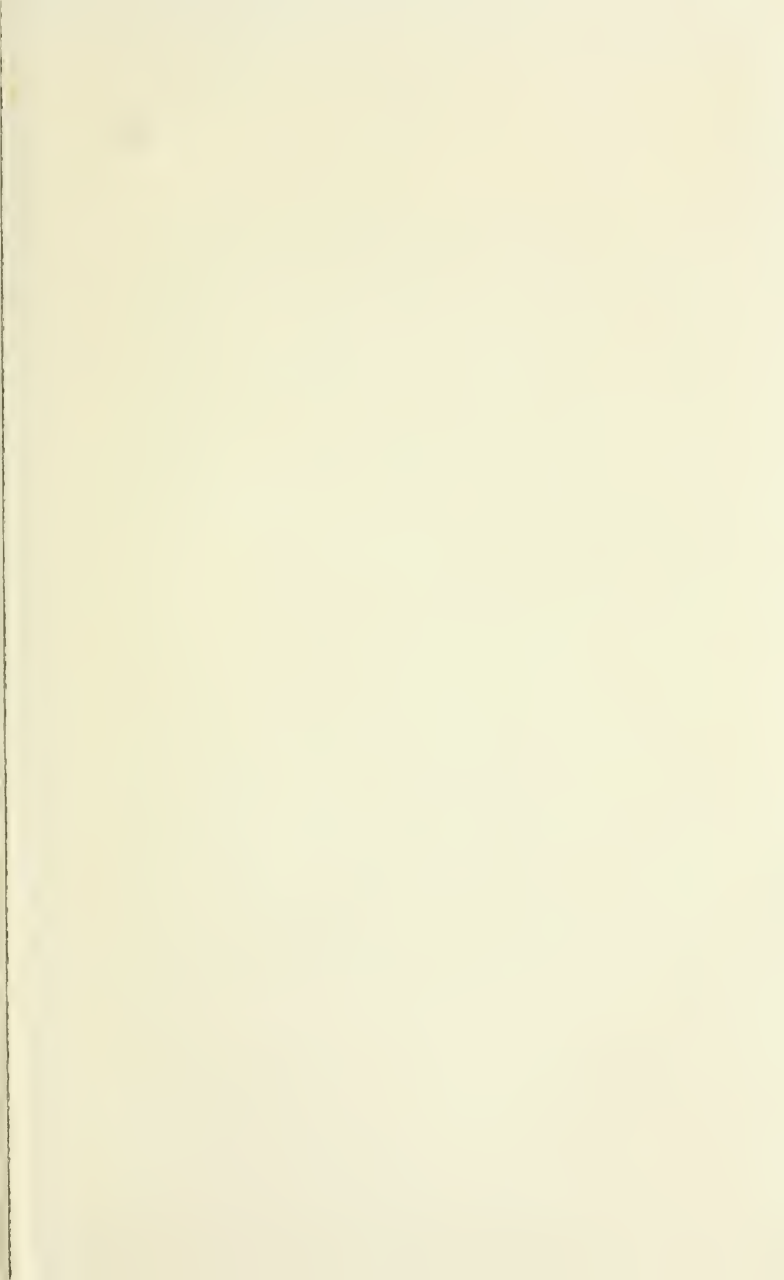
King, finding that the title of Duke of Sparta aroused discussion in the *Boulé*, has abstained from the temptation to connect Thebes, or Corinth, or Argos with the names of his younger sons. Both Prince Nicholas and Prince Andrew have had, like their eldest brother, a military training; Prince George has admiral's rank; and, before he went to Crete, was often described as a bluff sailor prince. But the responsibilities of Cretan politics seem to have made him grave and middle-aged.

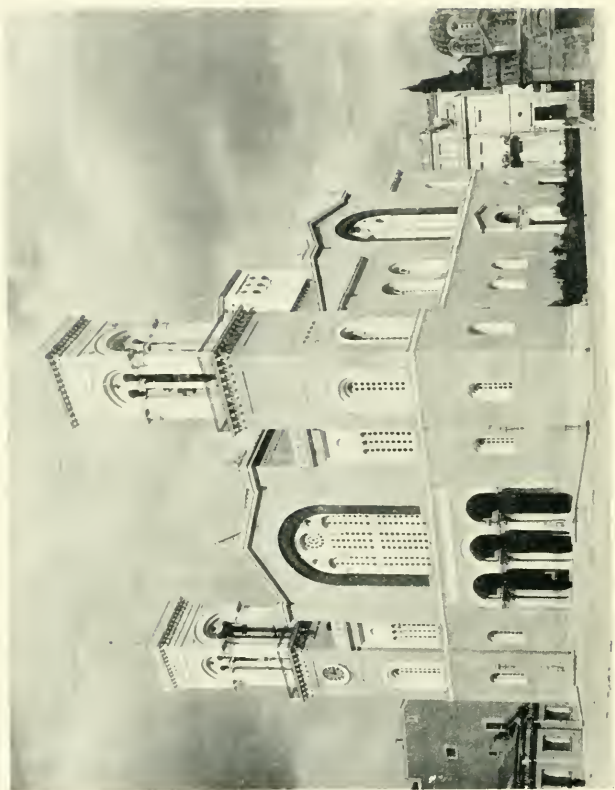
The chief functionaries of the Court are, as Mr. Anthony Hope would say, two 'long things ending in -poulos,' MM. Paparregópoulos and Papadiamantópoulos, to whom the King is much attached. Of late times, however, he has usually taken with him on his European journeys M. Thon, a Palace official of German extraction, who has considerable financial ability. The wits say that M. Thon's name is less of a stumbling-block at European post-offices than the sesquipedalian signatures of his colleagues; it has also the rare merit of being indeclinable. The people about the Court are a class quite apart from the politicians, but they enjoy no special social status among the people, though they receive polite attentions from foreign rulers. The Royal family is very popular with its servants, who stay for years in its employ, and when the old English nurse died, the King and her former charges, the Princes, bore her bier to the cemetery. But in this free country, even the Royal coachmen, like the other Athenian drivers, do not shave their moustaches. Not long ago a revolution below stairs was reported from the palace of Prince Nicholas, who lives in considerable style, because the scullions were requested to shave, lest hairs should fall into the soup.

The Palace is not the property of the King, but of the nation; and, as the *Boulé* is not always anxious to spend money upon it, it is not particularly well kept up. It lacks bath-rooms, the front blinds are usually at all angles, and the wooden garden railings apparently date from Otho's time. The garden, created by the late

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Queen Amalia, is the most delightfully cool and shady spot in Athens, where the 'Attic bird' may be heard, where fine trees may be seen, and where the eye may rest upon things green. As Athens has no park, the King generously throws open his garden to the public three times a week. No one can say that the Palace, though large, is a beautiful work of art; at least, we may be thankful that the Bavarians refrained from pitching the Royal residence, as was at one time suggested, upon the Akropolis, where the ducal house of the Acciajuoli held its court in the fifteenth century.





METROPOLITAN CHURCH, ATHENS.

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CHAPTER IV

THE CHURCH

BEFORE the outbreak of the War of Independence, the Greek Church was practically the representative of the Greek nation; its head, the Œcumenical Patriarch, was really the national leader, and the Orthodox religion was the depository of the most hallowed traditions of the people, the safeguard of its venerable language, the touchstone by which the Christian *rayah* of whatever race was discriminated from the Mussulman. Since then the political importance of the Church has much diminished. The re-establishment of the Bulgarian Church under an Exarch of its own in 1870 has divided the authority of the Œcumenical Patriarch in Macedonia with a hated rival, while from the moment that Greece became an independent kingdom it was obvious that her Church could no longer safely recognise as its chief ecclesiastical authority a personage who resided in Constantinople, and was liable to be influenced by the Turkish Government. After long years of wrangling, the Patriarch at last, in 1850, recognised that the Greek Church in Greece was autocephalous, and, when the Ionian Islands, Thessaly, and the district of Arta were subsequently added to free Hellas, their bishops and Churches joined the independent ecclesiastical organisation of Greece. The Œcumenical Patriarch, though still the head of the Greeks in Turkey, has therefore no rights whatever in the internal government of the Church in Greece, though, as a sign of the

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union between the two Churches, he still sends the holy oil, which he consecrates once a year, on the Thursday before Easter, and from time to time, as on the occasion of the 'Gospel Riots,' he may write a letter expressing his views on some point of doctrine.

The government of the Orthodox Church in Greece is now vested in the Holy Synod, a body consisting of the Metropolitan of Athens, who is *ex-officio* its president, four bishops, and a Royal Commissioner; and any one who can penetrate behind the altar in the Metropolitan Church at Athens may see the five marble seats joined together, on which its five ecclesiastical members sit when they meet for the consecration of bishops. There are thirty-two episcopal sees in Greece,* of which the first is that of Athens, as being the metropolitan see. Of these sees thirteen are at present archbishoprics; but by a law passed five years ago it has been enacted that, after the deaths of the present holders, these sees shall all become simple bishoprics. As some of the archbishoprics are of considerable antiquity, there is naturally some local feeling against this attempt at uniformity, and a recent political manœuvre to abolish the ancient see of Kythera aroused much indignation in that island. At present, however, about one-third of the Greek sees are 'widowed,' as the Greeks picturesquely put it, owing to the death of their occupants and the long delay in the appointment of their successors. These appointments are made by the King (in spite of the fact that he is a Lutheran), who selects one out of the three names sent up to him by the Holy Synod. A bishop must be at least thirty years old—he is generally a very venerable-looking man—and, as he must be either a widower or unmarried, he is usually chosen from the monasteries.

* Athens, Livadia, Amphissa, Mesolonghi, Arta, Karpenisi, Lamia, Trikkala, Karditsa (in Thessaly), Larissa, Volo, Chalkis, Nauplia, Hydra, Corinth, Tripolis, Demetsana, Patras, Kalavryta, Pyrgos, Kyparissia, Kalamata, Gytheion, Sparta, Kythera, Corfu, Argostoli, Levkas, Zante, Hermoupolis, Thera, Naxos.

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This unfortunately presupposes as a rule a small degree of culture ; but the present Metropolitan of Athens, Theókleto^s, who studied in Germany, is a man of good education, and is interested in the burning question of instructing the clergy. The bishops are, with one exception, the only functionaries of the Church who are paid by the State. The Metropolitan of Athens receives 6000 dr. a year, and 3000 dr. more in his capacity of president of the Holy Synod, the four other ecclesiastical members of which are paid 2400 dr. each. Each of the surviving archbishops has a salary of 5000 dr., each of the eighteen bishops a salary of 4000 dr. Besides these exalted personages, the only clerics who are paid are the small staff of 'preachers.' These men are chiefly employed in Lent—for sermons are rare at other seasons—and receive 200 dr. a month each. It is greatly to the credit of the Greek Government that it also pays the heads of the Mussulman religious communities in Thessaly, assigning 3000 dr. a year to the *mufti* of Larissa and 1800 dr. to each of the three *muftis* of Pharsala, Trikkala, and Volo.

It each diocese there is an episcopal court, which judges the clergy accused of offences against the canons of the Church. This court is usually composed of the bishop, as president, and four other members, whose titles are derived from the spacious and punctilious Byzantine times. Should one, or all, of the above be unable to attend, his, or their, place is taken by one or more of the four supplementary members. All these offices are called by the old Byzantine name, *ὀφίκια*, which was borrowed from the Latin *officia*. Sometimes, however, these persons call themselves in modern parlance 'officers,' a term usually applied to those who hold high positions in the Army or Navy.

While the bishops in Greece have no longer the political influence which they possessed in the Turkish times, and which still belongs to their colleagues in Turkey, great respect is paid to their office. They are

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addressed in high-sounding superlatives, men stoop to kiss their hands, and they look most imposing in church, with their long beards, their jewelled mitres, the cross and the image of the Saviour on their bosoms, their episcopal staffs, and their rich robes, every one of which has a meaning, signifying the justice and power of the bishop, as well as the purity, submission, and continence of the priest.

Below the bishops come the archimandrites, who are also unmarried; the priests, who, like the bishops, must be at least thirty years old; and the deacons, who, before they are consecrated at the age of twenty-five, have served as sub-deacons and readers in the churches. It is the duty of the reader to read the Epistle, that of the deacon to read the Gospel. The three grades of bishop, priest, and deacon are distinguished during the service by some garment peculiar to each rank in the hierarchy. That of the deacon is the stole on his left shoulder, that of the priest is the sleeveless over-garment, those of the bishop the vestment with short and broad sleeves and the stole round the neck. But the most characteristic part of the Greek clergy's dress is the brimless stove-pipe hat, which they wear even in the blazing sun of a Hellenic summer. As its name (*kallymmávrhion*) denotes, this most unsuitable head-dress for a southern climate at one time did really 'cover the neck,' but it has long ceased to afford that protection. It is said that its lack of a brim is due to a Turkish regulation.

The condition of the ordinary Greek priest is, as a rule, one of abject and dismal poverty. Being unpaid by the State, he has to live as best he can, and support his wife and family—for he is a married man—on the fees which he receives from his flock for baptisms, marriages, and funerals, and which are usually paid in kind after arrangement with the parties concerned, and on presents at Easter. In the country he may be seen tilling his field, scarcely, if at all, distinguishable, in culture or wealth, from the poorest peasant of the village. He is not allowed

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to keep a shop; but his son* is not unfrequently the proprietor of the local inn or general store, and he may often be seen there fraternising with the other men of the hamlet on equal terms, for he enjoys no social superiority whatever by virtue of his cloth. Grossly ignorant of books, forbidden to attend either theatres or concerts, often chained all his life, as a poor priest I once met in an Andriote village plaintively remarked, to the spot where he was born, but with all the Greek peasant's shrewdness and hospitality towards strangers, he is a unique figure in the world's gallery of religions. Of course, the town clergy are better off than those of the villages; at Athens a priest, under favourable circumstances, may gain by fees as much as 200 dr., or even, in exceptional cases, 500 dr. a month, and at the Piræus and Patras perhaps not much less; but I know of one country 'living'—if such a term may be used without absurdity in Greece—whose holder, the father of a family, considers himself well off on £30 a year, eked out by gifts of loaves from his parishioners on feast-days, and an occasional meal at the house of a rich neighbour. The repairs to the church are, fortunately, defrayed by the local community; and three ecclesiastical commissioners, of whom the Demarch is chairman, look after its affairs.

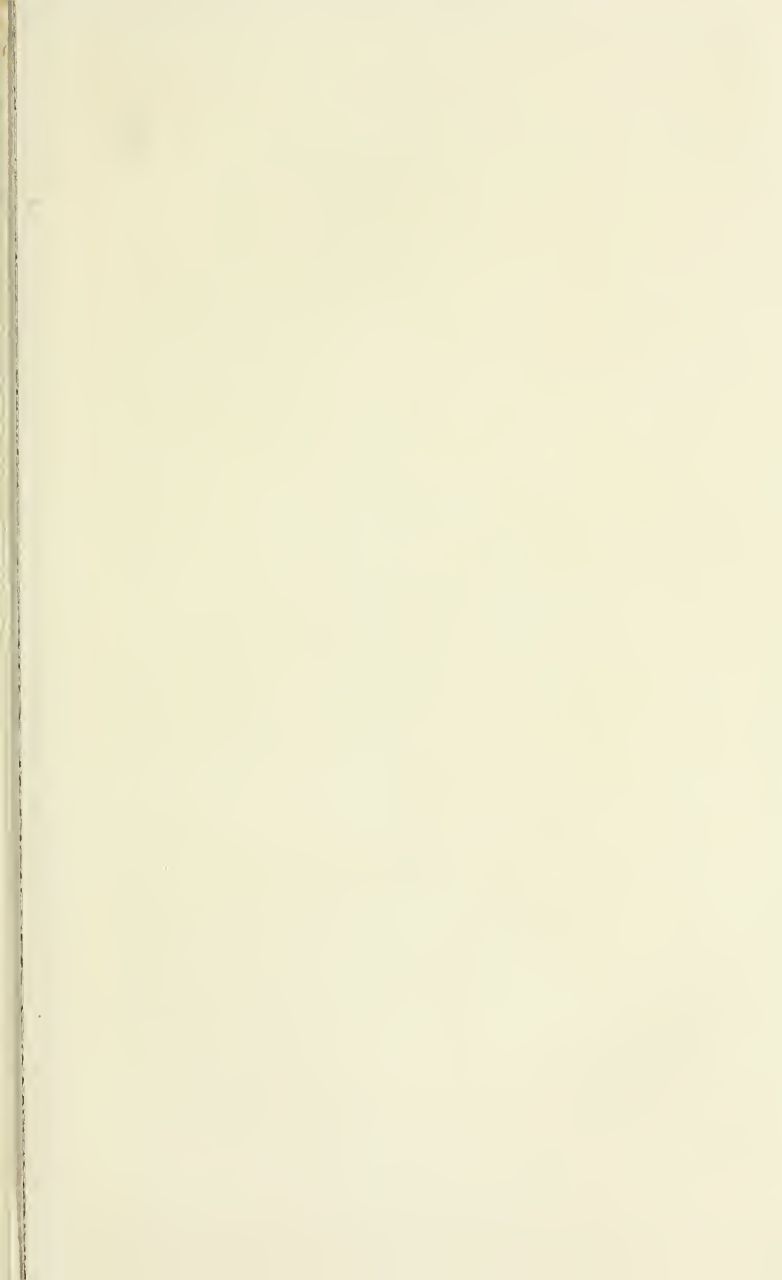
The blank ignorance of the clergy is the darkest point in the ecclesiastical system, and it is curious that a nation so enthusiastic about education should almost entirely neglect that of its priests. For the whole priesthood of Greece there are at present only two ecclesiastical schools—the *Rizárion* at Athens, and a similar academy lately founded at Arta—for those which formerly existed at Corfu, Chalkis, and Tripolis have all been suppressed, and that which Capo d'Istria founded in the monastery at Poros has long since vanished. As there are only ninety-five pupils at the *Rizárion*, and of these only 15 or 20 per cent., according to the most liberal computation (that

* A Greek proverb: 'Priest's son, the devil's grandson,' might indicate that these holy men's offspring are worse than the rest of us.

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of the director), become priests, while the rest, having obtained an excellent education, go into more lucrative professions, it will be seen that the annual output of instructed priests is almost infinitesimal, even if we allow for a few who study in Germany, and those who have gone as far as the Hellenic school or gymnasium. The director frankly admitted to me that the reason why so few of his pupils wished to take orders was that the Government paid the clergy nothing, which proves that the Greek Church, so long as the present system prevails, will rarely obtain the services of the most enlightened men. So far as it goes, indeed, the *Rizárceion* is one of the most admirable training schools in Greece. The eponymous heroes of this establishment were George Rizáres and his brother, who came from Zagori, in Epiros, and made money in Russia, which was bequeathed in 1840 for the purpose of founding a college for priests. Opened by Otho in 1844, the school possesses a fine block of buildings in the Kephisia road, where cleanliness—not always a conspicuous mark of the Greek priesthood—is regarded as next to godliness, and excellent hot and cold baths, with an abundant water-supply, are provided for the pupils. The school is situated in a pretty garden, where in summer they conduct their studies under the trees, while the classic Ilissos, when it has any water, washes the garden wall. Altogether an ideal place for meditation on things divine.

The pupils, who may be easily distinguished by the blue initial of the *Rizárceion* on their black caps and robes, and by their long hair, fastened up behind with an elastic, which gives them quite a girlish look, are at present divided into boarders and day students, but during the present year the latter will be abolished. Their ages range from fifteen to twenty years, and they must be able to produce on entrance a certificate of having studied at a Hellenic school. The course lasts five years, corresponding to which there are five classes, and is mainly, but not exclusively, theological; Greek, Latin, French, and





THE MONASTERY OF BARLAAM, METÉORA.

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Hebrew, physics, geography, and ancient, Byzantine, and modern Greek history being also studied. There is a special room where the pupils study sculpture, and they may be often seen in great black masses on the Akropolis or at the columns of Olympian Zeus of an afternoon, listening to lectures on the masterpieces of classic art. Gymnastics are practised, under a special instructor, in the gymnasia of the college ; there are classes for ecclesiastical music—a vexed question in Greece just now,—and the whole day is filled up in one way or another, from 4.30 a.m., when the students get up, to bedtime at half-past nine. The fees for those who are not on the foundation amount to 70 dr. a month, food, clothing, and medicine included, and the pupils can remain in residence all the year, if they like, though there are two months of holidays in July and August. But the foundationers are compelled to refund the amount of money expended on them during their course, in the event of their not embracing the clerical profession after all—a very necessary precaution, as we saw. Those who remain firm in the resolve to become priests go on to the theological faculty of the University. When they become priests they often change their names, and a Nicholas will turn into a Nikódemos, or a George into a Gerásimos. As in most educational establishments of Greece, many of the pupils (forty-eight out of the whole number last year) come from ‘enslaved Hellas,’ and when I visited the school, it even included two Copts, which was due, perhaps, to the fact that the learned director, Nektários, is Metropolitan of Pentapolis. Though managed by a council of ten members, the *Rizárion* is under the supervision of the Ministry of Education.

Such being the meagre provision for the education of the clergy, the average aspirant to the priesthood has to learn his business mechanically by listening to those who are already priests and seeing how they conduct the service. Bad as this system is—for enlightened Greeks see clearly that the Church will lose its hold on the

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educated if its ministers continue to be left in darkness—it has yet this advantage, that the village priest, who usually knows nothing of culture, is content to remain a peasant among peasants. Were his intellect awakened, did he feel the new wants of the educated man, would he be willing to pass his life in remote spots, where from year's end to year's end he would never hold communion with another kindred mind? In morality, the standard of the Greek clergy is very high; their lives may be dull and squalid, judged by our standard, but they have, for the most part, known nothing better; why, then, it may be argued, inspire them with a discontent which cannot be divine? Besides, to provide the funds for clerical education on a thorough scale, it would probably be necessary to confiscate, as was done in Roumania by Prince Couza, the funds of the monasteries, upon which many modern-minded Greeks already cast covetous looks.

The Greek monasteries have already been very much reduced in number. In 1833 they numbered no less than 593, of which 412 were dissolved in the following year, as having been either abandoned or as not having the proper number of monks. At the present time there are 171 monasteries, 9 nunneries, and 34 'unorganised' monasteries. The monasteries contain 1574 monks, 631 novices, and 910 servants; the nunneries, eight of which are in the islands, are inhabited by 117 nuns, 71 novices, and 32 servants. Thus it will be seen, as is perhaps natural in a country where the female population is considerably less numerous than the male, and where, therefore, marriage is the normal female profession, that nuns are very rare. The monk, like the priest, is usually a peasant, almost wholly devoid of learning, but keenly interested in politics. As he may, and not unfrequently does, move from one monastery to another, he has often seen something of the world, of his world at least. I have visited, I suppose, nearly a score of Greek monasteries, and I have always found the monks immensely excited about the last party move at Athens,

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while quite indifferent to questions of theology or history, even that of their own monastery. Ask a monk if there is a library, and he will usually say that it was destroyed by the Turks; ask him the age of the church, and he will generally answer, 'a thousand years,' or 'six hundred years' (why 'six hundred' specially, I have never made out); but produce a newspaper from your pocket, and he will at once become absorbed in it. I remember once, at the fine monastery of Phaneroméne on Salamis, being very anxious to eat my lunch undisturbed, I attained this object by the simple expedient of providing my two monastic interlocutors with two Athenian papers of that morning, containing the news of a change of Ministry. Silence ensued forthwith, and the worthy monks remained engrossed in the doings of M. Theotókes until I was ready to see the fine Rhodian plates immured in the walls of the church.

On the other hand, monastic knowledge of theology may be judged by the remark of a monk at Metéora, who told me that 'King George was under the Pope.' Occasionally one may find an Hegoúmenos—I recall such an instance at the monastery of St. Nicholas in Andros—who takes the keenest interest in all the treasures of the place and knows a great deal about them; too often, the worst enemy of the monastery's artistic and historic memorials is the abbot himself. He who goes to Greek monasteries expecting to find learned men will be disappointed; but nowhere else can he live and move and have his being in the veritable spirit of the Middle Ages, where wild-looking, unkempt figures stand around him, where culture and comfort have no place, and where, after a long day of perfect peace, the *sémantron* calls to evensong.* In my judgment, Greece will make a

* The *sémantron* is usually a piece of an iron hoop, hanging from a tree in the courtyard, which is struck by an iron hammer. Occasionally it and the hammer are of wood; once I saw two rails fastened together at an acute angle to serve the purpose. It is a survival of the times when the Turks prohibited the use of bells.

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mistake if, from purely utilitarian motives, she abolishes her quaint, historic monasteries. Undoubtedly, the monasteries are not popular; the Press is lynx-eyed to seek out and publish monastic scandals, and charges of immorality and financial corruption are frequently being brought by it against this or that Hegoúmenos. There is a general idea that the monks lead useless lives—many, indeed, become monks simply in order to have nothing to do, save attendance at service in church and work in the fields or gardens of the monastery. But the monk does not always shirk the duties of a citizen. I once met a worthy brother of the monastery of Palaiokeastrizza in Corfu, who had served—and he was not the only instance—as an irregular in the war of 1897. He was working quietly in the fields with his pruning-hook, made, no doubt, out of his disused sword, but his eyes flashed as he spoke of the Turks whom he had slain, and he would return to the fray at once, so he told me, should war break out again. But in other monasteries the monks will tell you that it is better to live under the Turk, who harasses the monasteries less than the free Greek Government. To the traveller, in a land where inns are few and far between, their hospitality, if simple, is welcome. The beds may be boards, as is so often the case in the country *khan*, and the food the inevitable lamb, and, if anywhere near Easter, the hard-boiled, crimson-stained pace egg; but there is nothing to pay, though the visitor, of course, puts the equivalent of his food and lodging in the box of the church, and in some places gives a trifle to the servants. Many a time have my wife and I—for ladies are admitted to most monasteries in Greece—sat at the monastic board, while the Hegoúmenos would pick from the dish with his own fork the tit-bits and put them on our plates.

Some of the monasteries have a large amount of property; as, for example, Megaspélaion, the monastery in the 'Great Cave,' and Galatáke in Euböia, which receives a royalty from an Anglo-Greek company on every ton of magnesite worked on its land. Several of them

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were conspicuous subscribers to the recent Macedonian relief fund, those of Pentéle and Petráke giving large sums. I remember hearing of a doctor who had studied medicine at the expense of the former of these monasteries. Others, however, like the famous monasteries of Metéora, to which the visitor ascends by a swinging ladder, or by the almost worse alternative of a net and rope, have lost nearly all their estates.

The monasteries are of two kinds, Cœnobitic and Idiorhythmic, the difference being that in the former the monks have their meals together. The abbot, or Hegoúmenos, as he is called, used formerly to be elected for life. I was told at St. Stephen's, one of the Metéora monasteries, that the last Hegoúmenos had held that office for forty-nine years. Nowadays, however, the abbot is elected for four years, with the right of being re-elected at the end of his term. If there are more than six monks, they have the privilege of electing their chief; if less, then he is nominated by the bishop of the diocese. Finally, the whole monastic system is under the control of the Ministry of Education and Ecclesiastical Affairs.

The spiritual influence of the Church seems to be less than it was among the more educated, and neither men nor women are fanatical; but in the country districts the externals of religion, especially in the matter of fasting, are observed to an extent unknown at Athens. Even there almost every one will cross himself as he passes a church, and the rustic muleteer will pause to make obeisance at every tiny shrine by the roadside. No one who is merely acquainted with fasting as practised by Roman Catholics has the least idea to what lengths mortification of the body can go in Greece. There are four long fasts in the year—(1) Forty days before Christmas, from November 15 (O.S.) to December 24; (2) Lent, 'the Great Fast,' as the Greeks call it, which lasts forty-eight days, from 'Clean Monday' to Easter; (3) the Fast of the Holy Apostles, from the Monday after 'All Saints' Sunday' (the Greek name for the first

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Sunday after Pentecost) to the feast of SS. Peter and Paul on June 29 (O.S.); (4) from August 1 to 15 (O.S.), 'the Falling Asleep of the Virgin,' as the Greeks picturesquely call it. During these four long fasts the Church enjoins abstention from meat, butter, eggs, oil, and cheese, and fish is also prohibited, except during the fasts before Christmas and the Holy Apostles, on Palm Sunday, and on the Annunciation of the Virgin, unless (as happened last year) the last-named festival chances to coincide with Holy Week ('the Great Week,' in Greek parlance). The term 'fish' is, fortunately for the fasters, somewhat laxly interpreted to mean those species which have a backbone, so that caviar, cuttle-fish, and sea-urchins are frequently eaten even during these strenuous periods of mortification. After this exhaustive list of prohibited dishes, there remain over vegetables, bread, olives, and fruit, and upon this simple fare the pious Greek has to support body and soul as best he can. But we have not yet exhausted the list of fasts in the Orthodox calendar. In addition to Wednesdays and Fridays throughout the year, there are further fasts on January 5 (the Eve of the Epiphany), on August 29 (the Beheading of St. John the Baptist), and September 14 (Holy Cross Day).

Moreover, during the week before Lent, by way of a gradual preparation for the rigours of that great fast, the Church orders the eating of cheese, and similar things made from milk, whence the name 'Cheese-eating Week.' Even the Church, however, allows some exceptions from these terribly severe regulations. Very small children, the sick, and those travelling are exempt; soldiers, in time of peace, fast only during the ten first and ten last days of the long fasts, in time of war not at all. In practice, too, the observance of the fasts depends very much upon the personal feelings of the people. Well-to-do persons at Athens scarcely fast at all, or content themselves with abstention during the first and last weeks of the long fasts; occasionally, they will fortify their bodies

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with so much food on the eve of a fast, that they have to call in a doctor and mortify the flesh by medicine next day. But in the country the fasts are much more rigidly observed, especially by the poor. I have travelled in out-of-the-way districts during Lent, and found 'that I also was compelled to abstain from meat, simply because there was none to be had at that period, for no one thought it worth while to kill. For that reason Lent in the country is a time to be avoided, for the question of the commissariat, never very easy off the beaten track, then becomes acute, and the traveller, like the African shepherd in Virgil, must 'take everything with him.' It is impossible not to admire the powers of endurance displayed by the strict country folk, under such trying circumstances. I remember once going from Andritsaina to Diavolitsi—a ride of eleven hours over very rough mountain-paths—during 'the Great Week,' accompanied by two muleteers. They walked the whole eleven hours upon nothing more substantial than one of the Greek rolls and one small glass of *retsináto* apiece, and started back to Andritsaina the same evening. Nothing would induce them to share my tinned beef; and on another occasion I found my guide obdurate to both eggs and cheese. It must be remembered, of course, that at all seasons the Greek peasant is abstemious to a degree almost incredible to Englishmen, and the splendid air of Hellas enables people to undergo what would be impossible in our climate. But, all the same, these excessive fasts cannot fail to be bad for those engaged in active work. I have been much struck by the depressed appearance of even the monks at these times, while women, who lack the constant stimulant of cigarettes, are worse off than the men in places where they, too, have to work.

The Orthodox Church is singularly tolerant, provided it is let alone. Proselytism is specially forbidden by the first article of the Constitution, and the Greeks are very much of the opinion of the Turks, that a disbeliever in one

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religion will never become a good believer in another. Thus, the voluntary conversion of the Princess Sophia, who not unnaturally wished to be of the same creed as her husband and children, while it displeased her brother, the German Emperor, did not please many of the Greeks. One of the reasons why Roman Catholicism is so unpopular among them is the suspicion that it wishes to proselytise, and it is said that Mgr. Delenda, the head of the Greek Catholics, has assured the new Pope that anything in the nature of a propaganda here, such as was favoured by Leo XIII., is out of the question. With the Anglican Church the Greek is in communion, and I knew an English chaplain who always had his stall assigned to him in the Greek place of worship, when he cared to attend, and who read the Gospel in English on Easter Sunday. The prospects of union between the Orthodox and Anglican Churches are one of the ordinary commonplaces of conversation with a Greek priest, though to most people a chasm seems to separate the elaborate Greek ritual from our Low Church. To Roman Catholics and Bulgarian Exarchists, however, the Orthodox Greeks will scarcely concede the right to be described as 'Christians at all.' I once remarked to some Greeks, who had asked me why Great Britain supported the Bulgarians, that it was because they were Christians. 'Christians !' was the indignant reply ; 'they are not Christians, but schismatics, savage beasts, barbarians'—and the other terms of abuse usually lavished on those hated rivals of Hellenism. On another occasion, in Eubœia, I heard a Greek ask whether some Macedonians employed there were 'Christians or Bulgarians.' A friend of mine at Syra told me that his wife, a Roman Catholic, once said to an Orthodox servant, who had used the phrase 'we Christians' of her own co-religionists, 'What, then, am I ?' to which the servant replied, 'I don't know.' On the other hand, the Greeks who are Roman Catholics are apt to be equally exclusive. One of them, when asked by my friend, 'Are you a Greek ?' promptly

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answered, 'No, a Catholic,' which recalls the Ulsterman who indignantly cried, 'I am not an Irishman, I am a Protestant.'

The saints play a very important part in Greek life, and their functions and names often prove that they are the legitimate descendants of the old Greek gods, the new religion having been grafted on to the old. Every steamer has its eikón of St. Nicholas in the cabin, before which a tiny lamp is kept burning, and a church or monastery of that patron-saint of sailors often stands on or near the site of a temple of Poseidôn. Hélios, the sun-god, has been succeeded by the Prophet Elias, whose chapels crown almost every eminence in Greece; the Virgin has replaced Athenâ Párthenos, and the Parthenon in the Middle Ages was the Church of St. Mary, whether as a Greek cathedral or as a Latin minster; St. Dionýsios has dethroned Diónyssos, St. George and the Dragon are the Christian version of Theseus and the Minotaur, so that the Theseion naturally became in Christian times the Church of St. George. When in trouble, or at sea, a Greek woman (who is invariably a bad sailor) may be heard calling on the Virgin, where her English sister would invoke the steward, and 'My Virgin' is a common cry of amazement or horror. Each place in Greece has its local saint; Corfû boasts of St. Spirídon, after whom almost every Corfiote is called, Kephallenia of St. Gerásimos, Zante of St. Dionýsios, Kythera of the Virgin of the Myrtle-tree (in this case the representative of Aphrodite, whose favourite isle it was), Patras of St. Andrew, and so on. On the festival of its patron-saint, not only does each place celebrate the event, but all its absent sons and daughters established in Athens will gather together on that day at a special service in honour of the holy man, who forms a local bond of union between them. Particularism is still strong in Greece; a Greek will talk of his native island or province as his *patris*, and those from the same region are apt to be clannish. The local saint's day is the expression of this feeling. Thus on the festival of

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the Virgin of Kythera all the Kytherians in Athens, including the proprietor and a score of the *employés* of one well-known hotel, assembled at the Metropolitan Church to render praise to their holy benefactress. The most favourite church for such ceremonies is, however, that of St. Irene, where I have seen two of these impressive celebrations, that of the Kephallenians in honour of St. Gerásimos, and that of the Corfiotes in honour of St. Spirídon. The church, and especially the eikón of the saint, was decorated with flowers, and there was scarcely room to move for the crowd of worshippers, chiefly men of all sorts, from smart officers to weather-beaten boatmen. The local bishop, who was in Athens, presided in his mitre and gorgeous robes, and during the ceremony large baskets of loaves, decorated with flowers, were brought in and blessed by him. These loaves had been provided at the expense of the islanders whose festival it was, and each loaf bore five stamps. At the end of the service they were cut up into pieces, and each island family received a portion. Still more striking are the processions in honour of St. Spirídon in Corfu itself. Four times a year his body is borne through the town with military honours, to commemorate his deliverance of the island from Turks, pestilence, and famine.

Besides the saints, there is a lower category of saintly persons who have the adjective 'blessed' applied to them. Thus, besides St. Luke the Evangelist, there is the 'blessed' Luke—a hermit of the tenth century, the golden age of Greek monastic foundations—who is the eponymous hero of the splendid monastery of Hósios Loukâs near Stiris. To this latter class, too, belongs the 'blessed' Philothée, a religious and educational enthusiast of the sixteenth century, whose remains are buried in the so-called Old Metropolitan Church at Athens. Sometimes, too, there is more than one saint of the same name, for example, the two SS. Theodores, whose festival is on the same day.

The services of the Church, complicated as they seem

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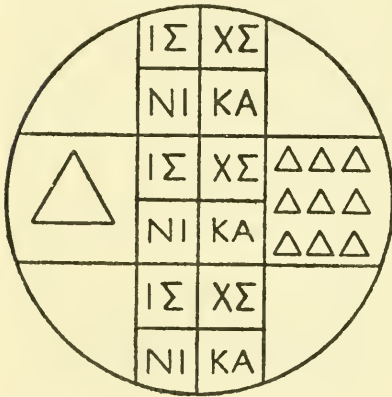
to foreigners, are full of historic interest to those who will take the trouble to study them. There is not a vestment nor an implement used which has not its meaning. Of the former I have spoken; the latter are even more significant. Take, for instance, the Communion service. The knife, used to cut the sacred bread, is in the form of a lance's head, and is called 'the lance' (*logche*), from that which pierced the side of Our Lord; the paten (*agios diskos*) represents the manger of Bethlehem; the curious implement, in form exactly like the 'cage' at croquet, with a star on the top, which is placed on the paten, so that the covering may not touch the bread, is called 'the asterisk' (*asteriskos*), and recalls the star in the East; the larger covering, which the priest places over both paten and cup, the so-called 'air' (*aer*), is symbolical of the 'clean linen cloth,' in which Joseph of Arimathæa wrapped Our Lord's body; the vessel for heating the water which is poured into the chalice before the priest communicates (*zeon*) symbolises the water which flowed from His side; and the sponge used for wiping the chalice represents that offered to Him by the soldiers.

Most significant of all is the bread used in the Holy Communion, covered with a mass of symbols. In the middle of this holy bread is a circular stamp, within which is a Greek cross, the upright portion of which is divided into three large squares, each of which is subdivided into four smaller squares. In each of these smaller squares are inscribed two capital letters, ΙΣ, ΧΣ, ΝΙ, ΚΑ (*Ἰησοῦς Χριστὸς νικᾷ*, 'Jesus Christ conquers'). In the left arm of the cross is a large triangle, representing the Virgin; on the right are nine smaller triangles, symbolical of the nine orders of the saints—Archangels and Angels, the Baptist and the Prophets, the Apostles, the Great Teachers and Hierarchs, the Martyrs, the Hermits, the Holy Physicians SS. Kosmas and Damian (the *Anargyroi* or moneyless, so called because they took no fees), the Sainted Fathers, and the saint of the day. The large central square,

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which represents Our Lord, is called 'the lamb' (*amnos*), because he was led 'like a lamb' to the slaughter. This square is first cut off by the priest, who then pierces the smaller square, marked NI, which forms the left bottom corner of it, in memory of the piercing of Our Lord's side ; the large triangle is then cut off, and laid on the paten beside 'the lamb,' in honour of the Virgin, as are also the nine small triangles, one by one, in order that both she and those whom they represent may mediate on behalf of the congregation. Finally, other portions of the bread are

placed below them, on behalf of the quick and the dead. Thus the preparation of the elements is from first to last one mass of symbolism. So also are other accessories of the Church. There are curious emblems carried in processions, which represent Angels with six wings, the 'sleep-



less' lamp, which is the light of Our Lord, and the double and treble candles (*dikeron* and *trikeron*), used for the blessing, which stand respectively for the two natures of Christ and the three Persons of the Trinity. On the wall there may be seen hanging a curious piece of embroidery, containing a worked representation of Our Lord in the tomb ; this is called the *Epitáphios*, and is used at the service on Good Friday.* Another

* A fine specimen is that at Phaneroméne in Salamis, worked in 1709.

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embroidered emblem of the Church is the so-called 'eagle,' depicting an eagle with outstretched wings above a city. This is employed at the consecration of a bishop, who recites the Creed standing on this circular mat, and who should keep watch over 'the city,' which is his diocese, yet soar aloft heavenwards, like 'the eagle.'

Every church contains a bishop's throne, in which Christ is supposed to be ever present, and old places of worship usually have a fine marble two-headed eagle, the emblem of the Byzantine Empire, let into the floor. There are always two receptacles, one for the holy oil, the other for the holy bread, consecrated on Maundy Thursday for extraordinary use throughout the year, such as the sacrament of a sick person *in extremis*. The eikons are, of course, always a prominent feature, though of varying artistic merit, and the eikonostasis with its three doors is sometimes tawdry and sometimes a magnificent piece of work. To my mind that in the church of the Monastery of St. Nicholas in Andros, which shows the influence of Venice, is the finest in Greece. The conclusion of the Iconoclastic controversy, which began when Leo the Isaurian issued his famous edict, ordering the removal of the eikons, and which lasted till their final restoration by the Empress Theodora in the year 842, is still annually commemorated on 'Orthodox Sunday,' as the first Sunday in Lent is called. In the churches of monasteries one generally finds some relic encased in a silver box, such as the skull of Timótheos, Archbishop of Euboia, at Pentéle, and the wax representation of the Virgin and Child, said to be the work of St. Luke, at Megaspélaion. During service there is a supply of tapers on sale just inside the door, and the incomer, putting his penny in the tray, lights his taper and places it on one of the large candlesticks.

The services of the Church, when well performed, are grander than those of Rome, and the splendid language in which the Orthodox have couched their prayers for centuries is peculiarly impressive. Twice every day the

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priest holds services in the church, in the early morning the so-called 'midnight' service, followed by matins; at three in the afternoon 'the ninth hour,' which is a prelude to evensong. The ordinary service on Sundays and saints' days is the Liturgy of St. Chrysostom; but that of St. Basil the Great, of which it is an abridgment, is employed ten times a year—on five Sundays in Lent, Thursday and Saturday in Holy Week, Christmas Eve, New Year's Day (which is the feast of St. Basil), and the eve of the Epiphany. The still longer Liturgy of St. James is now only to be heard in some places on October 23, the festival of the saint. A fourth liturgy, that 'of the Pre-sanctified,' is used on Wednesdays and Fridays throughout Lent, except Good Friday, and also on Monday and Tuesday in Holy Week. Women occupy a very subordinate place in church; at Athens they are placed at the sides, at the Metamorphosis Church at Syra they are restricted to the narthex and passage outside, and in the country they are often stowed away in a gallery. In theory the old difference between the catechumens and the faithful is preserved. Thus the liturgy is still divided, according to ancient usage, into two parts—that 'of the catechumens' and that 'of the faithful,' from which the former used to be excluded; at the solemn moment when the elements are uncovered, the deacon still cries aloud, 'The doors, the doors'—a survival of the admonition to the door-keepers to see that no catechumen entered; and church architecture still adheres to the narthex—the vestibule where the catechumens stood. Standing, indeed, must be the posture of the whole congregation throughout the service, except in some fashionable churches, where a few chairs are provided for the weak-kneed. The sole support usually to be found is in the stalls along the sides, upon which one can rest one's arms as on crutches. In fact, they are merely an evolution from crutches, as may be seen from the specimens of the latter still preserved in the Museum of Christian Archæology at Athens. The singing varies, as it does everywhere; in some of

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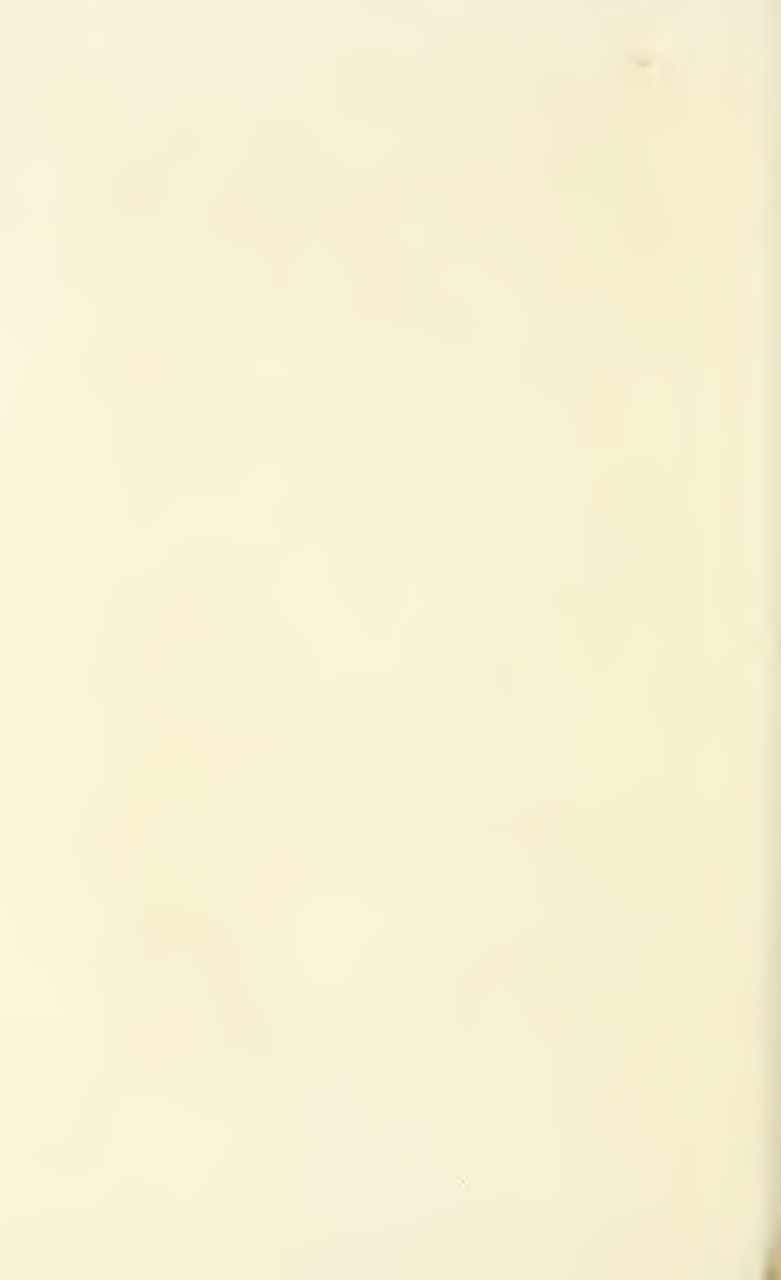
the fashionable churches at Athens it is excellent; in some country churches it is a sore trial to the musical visitor. The nasal intonation, so characteristic of the Greek method of reading the Gospel, is apt to sound monotonous to Western ears, but a church which has the unique inheritance of the original language in which the Evangelists wrote is greatly to be envied, and is justly tenacious of its privilege. The sermons delivered in Lent are voted by Greek critics to be of inferior quality, and they attribute this to the deplorable state of clerical education. Some of the ancient hymns, still used on special occasions, are splendid pieces of composition. Such is the *Akáthistos*, so called because the people of Constantinople sang it, 'without sitting down,' in the church at Blachérnai, to commemorate the deliverance of the city from the Avars and Persians in the year 626. This fine hymn, composed by the Patriarch Sérgios, consists of twenty-four stanzas, corresponding to the twenty-four letters of the Greek alphabet; the first word of the first stanza begins with A, the first of the second stanza with B, and so on in alphabetical order. Six of these stanzas are sung on each of the first four Fridays in Lent, and on the fifth Friday the whole twenty-four are repeated. In the same week, but at the Wednesday evening service, is sung the 'Great Canon,' a long didactic poem by Andréas, Archbishop of Crete in the eighth century, which proves by examples from sacred history that virtue is always rewarded and vice always punished. The hymns and services for all the movable feasts which depend on Easter are contained in two separate books, which are to be found in every church. The former comes into use ten Sundays before Easter, on the 'Sunday of the Publican and the Pharisee,' so called, like not a few Sundays in ecclesiastical phraseology, from the subject of the day's Gospel. On that day the people say, 'the *Triodi* opens,' and the book remains in use down to Easter, after which it is replaced by the *Pentekostarion*, which contains the services to Trinity, or,

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as the Greeks call it, 'All Saints' Sunday.' The first week after Easter is named 'renewal week,' because we should become 'new men' after the Paschal festival, and on the Friday in that week takes place the feast of 'the life-giving spring,' in remembrance of a healing spring found in the Church of the Virgin near Constantinople. The Sunday after Ascension Day is called after 'the holy Fathers' of the first Council of Nice, and the following Saturday is the 'Sabbath of Souls,' when the Church holds a solemn memorial service for the dead. The day before the second Sunday before Lent is another of these ghostly 'Sabbaths,' when people go out in numbers to the cemetery, and official Athens, represented by the mayor and other authorities, pays its respects to the memory of the departed. Besides these general commemorations of the dead, there are always three memorial services (*mnemosyna*) held for every departed person, at intervals of forty days, six months, and a year after death. The wheat cakes used on these occasions are symbolical of the Resurrection. I once was present at the second of these services in the town of Andros; the proceedings, which were short, began at the close of the ordinary service; the dead person's relatives stood round a sort of wooden platform draped with black in the centre of the church, on which was placed the cake, and the rest of the congregation assisted respectfully at the ceremony. Generally speaking, the Church is connected with most phases of Greek life, at least externally. At times its thunders are invoked as aids to justice. Thus, I knew of a case where the Holy Synod cursed, by request of the owner, a person unknown who had stolen some corn. At the dedication of public buildings the clergy are always present; no state function is complete without an official *Te Deum* at the cathedral, and no Greeks thought it in the least curious that the Metropolitan of Athens should go out in state to bless the inauguration of a new brewery at Patisia! Fancy the wrath of our temperance societies if the



THE MONASTERY OF ST. STEPHEN, METÉORA.



in Town and Country

Archbishop of Canterbury attended a licensed victuallers' dinner !

The Roman Catholic Church in Greece is mainly represented by the descendants of those Venetians who settled in the Cyclades and in the Ionian Islands after the partition of the Eastern Empire at the time of the Latin conquest of Constantinople. When we remember that the Catholic Duchy of Naxos lasted down to 1566, that the lion-banner of Venice waved over Tenos and Mykonos down to 1714, and that the Ionian Islands remained Venetian till the downfall of the Republic of St. Mark in 1797, it is no wonder that descendants of the Latin families, bearing great historic names, are still to be found in those places. At present there are seven Roman Catholic sees in Greece. Of these, three are Archbishoprics, viz. Athens, Naxos, and Corfù, the Archbishop of Athens being the head of the Roman Catholic Church in Greece, as the apostolic delegate of the Pope. The present Archbishop, Mgr. Delenda, who belongs to an old Latin family of Santorin, is the fourth personage who has held this position. Under the diocese of Athens come Athens itself (with 6000 Roman Catholics), the Piræus (with 1500), Patras (with 7000), Lavrion (with 1000), Volo (with 400), and Nauplia (with 50). The Archbishopric of Corfù is estimated by Mgr. Delenda's secretary (to whom I owe these official figures*) to contain 5000 Roman Catholics. Besides these, there are the bishoprics of Syra (with 8000), Tenos (with 6000), and Santorin (with 400). Andros, to which a priest comes from Tenos twice a year, has only seven Catholics altogether. One former and very ancient bishopric, that of Zante with Kephallenia, containing 1100 Roman Catholics, now administered by the Archbishop of Corfù, is at present vacant. These figures make up the total of the Roman Catholics in Greece to 36,630, of whom the largest individual community, and also the

* Confirmed independently for the Cyclades by the Bishop of Syra.

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most curious, is that of Syra, the capital of the Cyclades. There, Roman Catholics and Orthodox live quite apart in two separate cities, placed on opposite hills, each of which is crowned by a rival church—the brand-new Orthodox Church of the Resurrection, and the older Roman Catholic Church of St. George, which seems to look with scorn on its mushroom counterpart. For the larger Orthodox town of Hermoupolis dates only from the War of Independence, when fugitives from other places took refuge there; while Syra was ‘the most Catholic isle of all the Archipelago’ when Tournefort visited it two centuries ago, at which time it contained almost as many Roman Catholics as now, but only seven or eight Orthodox families, and only a single Orthodox priest. At present in Upper Syra all are Roman Catholics except fifteen or twenty persons, and at Hermoupolis all are Orthodox save 400 Roman Catholics—so sharp is the historical and topographical division between the two towns, which from a distance seem united in one mass. The annals of the Archipelago during the Turkish domination were often stained by the quarrels of the two creeds, whose mutual jealousies had caused the downfall of the Latin Duchy. But at Syra the relations between them are good; the Roman Catholics of the upper town go down to work in the lower, and intermarriages, though few, have latterly been increasing. When they occur, the Roman Catholic is usually the man, and the children are brought up in his faith.

The Roman Catholic priests are all taken from Greece, though one here and there—like the Bishop of Syra, M. Darmanin, who is a Corfiote and a British subject by birth—may be of Maltese extraction. They generally study at the Propaganda in Rome, and speak excellent Italian—an accomplishment not usual except among Ionians. There are two Roman Catholic schools at Athens—one for boys; one for girls, under the direction of nuns—and a seminary for priests. Owing to the greater facilities for learning French, not a few

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female teachers in Greek public schools come from the Roman Catholic girls' schools. At Naxos, there is the Commercial School of the Holy Cross, of which mention will be made elsewhere. Where, as at Upper Syra, the children are almost exclusively Roman Catholic, the public elementary schools for boys and girls alike receive their religious instruction from a Roman Catholic priest, who is paid by the Greek Government. Various Roman Catholic religious bodies have long had representatives in Greece, and carry on educational work. At Syra there are seven Jesuits, who give lessons gratis; and two French schools conducted by nuns—the Sœurs de St. Joseph and the Sœurs de St. Vincent de Paul—who take girls and small boys up to the age of ten. These schools and the Roman Catholic hospital receive a grant from the French Government, which is the traditional protector of the Eastern Catholics. But the most important Roman Catholic school in the Levant is that at Loutrá in Tenos, also carried on by nuns. There are nuns at Corfù and at Santorin, where the Lazarists have a small school; there are Jesuits at Tenos, Capuchins at Kephallenia, and Dominicans at Santorin. The interests of all these bodies and of the Roman Catholics of Greece find expression in the fortnightly Catholic Review, *Harmonia*, published at Athens.

The Roman Catholic services are in Latin, and even the Gospel is read in that language. The prayer-books are, however, in the two languages; but I have seen Roman Catholics using the curious old prayer-books, in which the Greek text is printed in Latin characters. These are called *Chiotika*, because they originally came from Chios; they must be difficult to read, because the Greek words are all spelt as pronounced. Roman Catholic servants at Syra always say their prayers in their own homes in Latin, even when they do not understand a word of that language—perhaps for that reason it seems to them more solemn and awe-inspiring.

The other religious bodies are but slightly represented

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in Greece. There is at Athens a 'Greek Evangelical Church,' of which M. Kalopothákes is the head, and there are English churches at Athens and Corfú—the latter once the Ionian Parliament—and English services at the Piræus and Patras for members of the small British colonies and for casual sailors. The King, who used at one time to attend the English Church, now has a Lutheran service in the Palace. The Jews have their rabbis in the few places where they are at all numerous, and are at present seeking to build a synagogue at Athens; while the waning Mussulman population of Thessaly has its *muftis*—subsidised, as we saw, by the Greek Government.

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CHAPTER V

FEASTS AND CEREMONIES

FEASTS and festivals are an important element in Greek life, and the customs connected with them usually take us back to Turkish, and often to classical, times. Practical people sometimes complain that they are a hindrance to business; but they retain their hold on the people, and afford a picturesque contrast to the grey monotony of our humdrum Western existence.

The most important festival for the individual is his name-day, which takes the place of the birthday with us—an arrangement which often leads to doubt as to the age of one's friends. Most Greeks being called after some patron-saint, their name-day coincides with his festival. Thus the name-day of every Demétrios is October 26, and that of all the Catherines is November 25; the Nicholases keep theirs on December 6, the countless Spiros (including almost all Corfù) celebrate December 12, the Constantines and Helens May 21. As there are several festivals of the various saints called John, a member of the innumerable army of 'Yannis,' the familiar form of Ioánnes, and the commonest of all Greek names, can choose his name-day from among them; but that of St. John the Baptist on January 7 (O.S.) is the most popular. An Emanuel keeps his name-day at Christmas, while those numerous Greeks who have pagan names, such as Leonidas or Xenophôn, keep theirs on All Saints' Day.

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Owing to the number of saints in the calendar, scarcely a day passes without one of these celebrations. In the morning the newspapers will contain lists, long or short according to the popularity of the saint, of those who are, and those who are not, keeping their name-day. Sometimes these announcements are inserted by the persons concerned, sometimes by their friends. We are then treated to such gems as these—‘The open-hearted shop-walker, M. Spýros L. Kolovós, keeps his festival to-day. I pray for him many years.—E. M.’ ‘The graceful little angel, Andréas, son of M. Charálampos Gazês, keeps his festival to-day.’ ‘The most excellent youth, Demétrios Nanikós, hat-maker, and the most charming little Demétrios Simigdalós are keeping their festival to-day. We pray for them many years.—Ch. G.’ ‘The printers of the *Néon Asty* with their whole souls pray many years for the sympathetic director of M. Paraskevâs Leónes’s printing-press, M. N. Régas.’ It is the custom to call upon one’s friends upon their name-days, and to wish them verbally or on a visiting-card, ‘Many years.’ Cakes and flowers are often sent, and on the day before a popular saint’s day, such as St. Demétrios, the shops are crowded with attractive offerings of this kind. Public men, such as the Demarch of Athens, have huge receptions on their name-days, when their houses are turned into conservatories of flowers. Nothing could better show the unimportance of the birthday as compared with the name-day than the fact that the Demarch’s name-day, which is the feast of St. Spirídon (his name being Spýros), is made the occasion for an ovation, while the King’s birthday, which falls on the same day, passes almost unnoticed.

Quite apart from the notices in the papers, it is not so difficult as it might appear for Greeks to remember the Christian names of even not very intimate friends. Surnames, except in the case of a few old families, such as the *Archontes* of Athens, scarcely existed before the War

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of Independence. Accordingly, people were, and still are, frequently called by their Christian name, or its pet diminutive, 'Metso' for Demétrios, 'Yanni' for Ioánnes, and so on. Thousands of Greeks go through their lives with no other appellation. In one hotel I knew at least half a dozen Yannis, and the proprietor was always known to his intimates as 'Kyr Yanni' (*gallicé*, 'Monsieur Jean.') So common is this particular name, that one proverb says, 'Cut a piece of wood, and you'll make a Yanni,' and another depreciatingly relates how 'Forty-five Yannis are equal to the sense of one cock-a-doodle.' Even now most Greek surnames are either patronymics, like Papanichailópoulos ('the son of Michael, the priest') and Apostolίδes ('the son of Apóstolos'), or indicate trades, such as Petalâs ('blacksmith'), Metaxâs ('silk-weaver'), or imply some physical or mental peculiarity, such as Kephâlâs ('large head'), Makroyánnes ('long John'), Delyánnes ('mad John'). I heard of a man from Tenos, who went to Sumatra, and was accordingly nicknamed Soumátras, which in due course became his surname. Owing to this system of coining surnames, great confusion arises between those of the same name. Thus after a murder, or any other sensational case, the papers are flooded with disavowals. Not long ago, hundreds of persons wrote saying that they were not the gentleman of the same name who had been arrested in the gallery of the *Boulé* for disturbing the proceedings. Many old Italian and one or two Spanish surnames, relics of the Frankish domination, still survive, especially in the Cyclades. Delagrammatica, Gyzes, Foscolo, and Dekigallas (the Greek form of the Spanish De Cigalla) are examples. An official lately at the Piræus is called Benê-Psaltês (where the first half of the name is Italian). Sometimes Greek Christian names and surnames are alike magnificent; a tradesman at Syra is called Leonidas Palaiológos, thus combining in his nomenclature the heroes of both Thermopylæ and Byzantium. In other places, Palaiológos, Láskarís, Komnenós,

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and even Theológos are used as Christian names; Belisários appears as a Christian name in the Peloponnesos, both Nelson and Hamilton (*minus* the 'h') at Syra. Among the Catholics there may be found such typical Italian Christian names, sometimes effectually disguised by their Greek spelling, as Pius, Natáles, Larézos, Zórzes (Giorgi), Tzouánnes (Giovanni), Gkiouzépos (Giuseppe). Theológos has its female counterpart—Theologína, at Santorin; and among other curious names for women I have noticed Arginoûsa, at Santorin; Epistéme, at Athens; and Loxé, at Mykonos. Such familiar classical names as Antigóne and Penelópe are as common as Demosthenes or Thrasyboulos. One soon becomes accustomed to the shock of finding them applied to perfectly commonplace persons.

Engagements, like name-days, are often announced in the papers. A Greek gentleman of my acquaintance published that of his daughter in this simple form: 'Yesterday evening, in a close family circle, Miss Angeliké Paróde and M. G. Ródios, second lieutenant, and grandson of Generals P. Ródios and Gennaífos Kolokotrónes, exchanged their pledge.' Sometimes a more florid style is preferred. Thus: 'Two noble hearts, the noble and promising youth, M. P. Ch. Kóntos, of Geráki, in Lakedaimon, and Miss Theodoroûla P. Poulikákou, a lady of exceptional gifts and complete education, one of that ancient and great family of Lakedaimon, have exchanged a ring as their pledge. Their numerous friends, sprinkling the well-matched couple with the fragrant white flowers of the almond tree, pray that their crowning (wedding) may be speedy. Pan. Giannákos, Ath. Staikópoulos.' The father of the bridegroom exchanges the rings—for the man also wears a wedding-ring—and delivers a short address on the duties of marriage; refreshments follow, and in the country there is a dinner, healths are drunk, and the guests clink their glasses. In Corfû, as soon as a peasant girl is betrothed, she wears a vast mass of false hair, padded out at the

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side of her face and braided with strips of red material. The hair thus used is so worn all through married life, and goes down from generation to generation. It may be easy to break off an engagement, or it may be regarded as a deadly affront. Three years ago, a *cause célèbre* arose out of the jilting of a girl of good family by a member of Parliament. The lady's brothers demanded satisfaction, and publicly insulted the deputy by twisting his moustaches in an hotel, and a bravo, who had been hired to protect the deputy, shadowed and shot one of them as he was on his way home. Engagements are usually very short.

A Greek wedding, as it is performed among the middle and upper classes, scarcely strikes a foreigner as a religious ceremony at all. Though the Church deplores the practice of marriages in private houses, it has become usual, except among the peasants, who are still married in church. Smart weddings take place at night; one very fashionable marriage, at which I was present, that of Miss Aspasia Mavromichale, daughter of the statesman, to M. Ioannes Ralles, son of the ex-Premier, did not begin till 9.30 p.m. The ceremony was performed at the house of the bride; a table was set out in the ball-room to serve as an altar, and the Metropolitan of Athens, another bishop, and three priests conducted the long religious service. This always consists of two parts, the betrothal and the crowning, which used formerly to be celebrated on different occasions, but are now performed on the same evening. Two large candles, about five feet high, tied with white ribands and orange-blossom, were first lighted, and held by the bride's brother and a lady, while the bridegroom in dress-clothes and the bride in a white tulle veil and white satin dress stood side by side at the table, on which lay a copy of the Gospels. The Metropolitan, taking the two rings, made the sign of the cross with them on the book, and then touched the foreheads of the young couple with them thrice each, saying at the same time the words, 'Ioannes, the servant

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of God, is betrothed ;' 'Aspasfa, the servant of God, is betrothed,' and finally putting the rings on their hands. Then the bride's best friend, herself a married lady and a cousin of the bridegroom, changed the rings three times, a function sometimes performed by the best man.

The second part of the ceremony then began. Psalms and prayers were read, while one of the priests held the triple candle, which is used in church services, on one side of the table, and another the double candle on the other side. Then the Metropolitan took the two crowns, which are always tied together with white ribands, and placed them, thus united, on the heads of the bride and bridegroom. This ancient custom signifies the honour due to the state of matrimony, and it may have been impressive in the days when Greeks all wore the national dress. The crowns were then in keeping with the picturesque costume, as I had an opportunity of seeing that same evening in a picture of the marriage of M. Mavromicháles' grandfather in the presence of old Petro Bey, who was too rheumatic to stand, and sat through the ceremony. But a man in dress-clothes looks ridiculous with a crown on his head, and the spectacle was all the more absurd that evening, because the bridegroom's crown was much too small and had to be banged down over his head to make it fit. Every one, including the Metropolitan, was convulsed with laughter at this incident ; and, indeed, the unhappy bridegroom at that moment reminded me of a bank-holiday excursionist on Hampstead Heath. The crowns were then changed by Lieut. Mános, the best man, and his lady colleague. The Metropolitan thereupon approached the bridal pair with a cup of wine, which is not consecrated when the marriage takes place in a private house, and gave them some of its contents with a spoon three times each, the best man also receiving a spoonful, but only once. There followed a prayer, that the bridegroom might be magnified like Abraham and the bride like Sarah, and the ceremony concluded with a procession round the table, the young couple walking

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round it thrice, followed by the best man and his assistant, and being pelted with rose-leaves as they walked. A reception wound up the evening, at which all Athens was present : MM. Delyánnēs and Deligeórgēs were talking politics in a corner ; M. Rálles, father of the bridegroom, was all *bonhomie*, as usual : there were diplomatists ablaze with decorations, and hosts of Athenian ladies chattering in French to each other, as they so often do. But all these adjuncts of a fashionable salon made the religious service seem the more out of place, and as most people talked all the time, while the priests were roaring out the prayers in stentorian tones, there were no marks of reverence. Indeed, disputes sometimes arise between the guests and the priests, and Athens was not long ago scandalised because an ex-Minister of War had had angry words with an Archbishop, who had requested him to make less noise. After congratulating the newly married pair and their parents, each guest received, at the close of the reception, a small bag of silk or muslin containing sweets ; if the recipient be unmarried, the words 'at your own' (wedding) are usually added. At another less fashionable wedding at which I was present the ceremony began at four in the afternoon, and after the service all the relatives of the family kissed each other and the bride and bridegroom, saying at the same time, 'Long life to you !' Great importance is always attached to the best man, and the papers, in recording weddings under their society news, usually add that 'So-and-So exchanged the crowns.'

Country weddings are naturally more picturesque. In Eubœia, for instance, a peasant girl, before she can be married, must have three costumes, one for everyday, one for Sundays, and one for festivals, as well as rugs and the like. When all has been arranged, the bridegroom goes to fetch her with as many of his friends as he can muster, and the marriage takes place at his village. All are mounted on mules ; a musician goes in front playing the bagpipes ; then the bridegroom and his

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friends ; then the bride, who has been taken by apparent force from her mother, and who may not speak or move. Her young playmates walk on either side of her mule, and her father, brothers, and other male relatives follow on their beasts. Last of all there comes what is more important than even the bride—her dowry, packed on mules, with rugs, quilts, bags, scarves, distaff, spindle, etc., all spread out to make as brave a show as possible. At a wedding in Eubœia the bride wears a bright rose veil of gauze, otherwise the ceremony is the same as elsewhere. After the service, the couple are pelted with comfits as they walk, wearing their crowns and each carrying a candle. Outside the church the young men fire a volley, and some one carries their crowns on a tray in front of them home. On arriving at his house, the bridegroom enters, and shuts the door. Then the bride is lifted three or four times across the back of her mule, which has a perfectly new rug spread over it. The bride is next led to the closed door, and smears some honey in a patch about the middle of it. Retiring a little way, she takes a pomegranate, and aims at the spot of honey until she breaks the pomegranate against it ; if some of the seeds do not stick to the door, it is considered unlucky. At last the bridegroom opens, and offers her bread and salt, which she accepts, and, dipping a small piece of the bread into the salt, eats it, without, however, crossing the threshold. Even then the preliminaries are not over ; for she must touch water and oil before she may enter. The bridegroom now lifts her over the threshold, and places her in a corner with her back to the wall, while all her goods and chattels are piled round her. There she remains, without speaking or moving, all the time that the bridegroom and his friends are feasting, and so long as there is a guest in the house. Even then she may not raise her eyes, much less speak, till the bridegroom gives her leave. In Corfù, where each village has its own special dress, a girl who marries into another village adopts its costume. In Kephallenia

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the bride's mother-in-law throws rice, when she receives the bride, on the steps of the house, in order that the latter may 'strike root there'—a punning allusion to the two Greek words for rice and root.

The Church does not permit men to marry before the age of fourteen, or women before that of twelve. Peasant girls' fathers begin to look out for a husband for them when they are about fifteen; in some parts of the country eighteen or nineteen is the usual age when women marry. The chances of matrimony, in town and country alike, depend upon the amount of the dowry, for, as a rule, marriage in Greece is simply a matter of bargaining. The girl's father goes to the father of the man whom he has selected for his daughter, and offers so much, and then the two fathers haggle over terms together. Some time ago a marriage had been arranged in Syra, and the *dot* had been fixed at 100,000 dr. The guests had been invited to the wedding, and all was ready; but, at the last moment, when the priests were waiting to begin the service, the bridegroom insisted on having the money in cash first. The bride's father offered him an I.O.U. for the amount, which he promised to pay in two days' time; but his future son-in-law refused the offer. Then 80,000 dr. down and the balance in two days were proposed to him; but again he declined. So the service had to be postponed, and the guests kept waiting for two hours, while the poor father went round raising the balance of 20,000 dr. ! On another occasion, a very beautiful girl was told to marry an old man, whom she had never seen. When he arrived, she declared that he was a horror, and that she could never marry a man with such a head. A few hours later she was praising the beauty of his teeth and the charm of his manner, and the same evening she was betrothed to him. As in this case, it often happens that a girl does not know her *fiancé* at all before she is engaged to him; but there have been instances where a girl has refused to marry a man whom she has barely seen. I know of one Greek lady, educated in England,

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who insisted on marrying for love, and in conducting her love affairs in English fashion.

Besides its materialising effect on matrimony, the dowry system induces young men, who can never hope for high salaries, as such things rule in Greece, to spend their time in hunting for a wife with a large *dot*. Where there is no father, it becomes the duty of the brothers to provide it. A Greek servant, who waited on me, had given his sister a dowry out of his hard-won savings, and a lad, who wanted his master to take him to England, stated that he would come back to Greece when his sister was of marriageable age and find her a husband. Brothers sometimes become old bachelors, simply because their sisters do not marry, and it is considered desirable in the country that girls should marry in order of age.

The ordeal of being married in Greece is sufficiently trying; but the sufferings of the two principal performers do not end with the ceremony. Honeymoons are not common, except among Europeanised Greeks, and even then an interval of a few days may elapse between the wedding and the journey, during which the young couple go out into society. But in the country there is a much more strenuous time before the newly married. While staying in Andros, I was bidden to a portentous wedding entertainment, given by the bride's father two days after the wedding, and which began with a dinner at 2 p.m., and went on till about two next morning. I declined the dinner, but turned up for the dance in the evening, at which both the bride (still in her wedding-dress) and bridegroom took part, dancing Greek and European dances for hours. No wonder she looked tired.

Marriages being almost always a pure matter of business, it is no wonder that divorces are common among the well-to-do townsfolk, nor that they are easily obtainable—for a consideration. I heard of a case where the husband, after seven years of married life, grew tired of his wife, and obtained by bribery (the usual method) a dissolution of his marriage on the ground that

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the lady was his second cousin. He then proceeded to marry his first cousin—a degree of relationship which comes within the prohibited degrees of the Orthodox Church.

Funerals usually take place the day after death, and the deceased man's family announces its loss and the time and place of the obsequies by means of huge, black-edged notices affixed to the street walls. A Greek funeral strikes Europeans as uncanny, owing to the usual (but not invariable) practice of carrying the dead person with his face uncovered through the streets. The origin of this is said to be that under the Turks arms were apt to be smuggled in empty coffins, in which the dead man was supposed to be confined. But there was a law of Solon, ordering corpses to be exposed as far as the chest when they were carried to burial, in order to prevent foul play. The funeral service is partly at the dead person's house, where the *Triságion* hymn (so called because the word 'Holy' occurs three times) is sung, partly in church, where the corpse is placed with its face to the East, and partly at the grave, where the *Triságion* is repeated. At the moment when the funeral procession leaves the house, a pitcher or other piece of crockery is broken outside the door. If the dead man be a member of some institution, such as the *Parnassós*, its members precede the rest of the procession; then comes the lid of the coffin, borne upright, and covered with black or white material and adorned with streamers of black or white, according to the age of the deceased, white being used in the case of children and young girls. There follow the priests, chanting the *Triságion*, and carrying a cross, eikons, and banners. After them comes the coffin, sometimes in a hearse, sometimes carried. A public functionary, or an officer, will lie in his coffin in full uniform, his decorations being carried behind on a cushion; a private person is laid out in his best clothes. The boots of the dead are always put on, in token of his long journey, but they are removed before burial. A

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friend of mine once saw, at a funeral in Eubœia, a piece of money placed in one of the deceased's hands—a curious survival of the obol to serve as passage-money across the Styx—and in some villages of Greece a piece of pottery with four of the letters of Our Lord's name (ΙΣ ΧΡ) stamped upon it is similarly used. The memorial services and the 'Sabbath of Souls' have been already described. Mourning, in the shape of a black hat-band, is worn for a year after the death of a brother or sister ; after the loss of a husband or wife, the survivor never leaves off mourning, unless he or she marries again. In all cases, it is very long and strict, and furnishes a valid reason for going nowhere.

A baptism lasts about an hour, and may be performed in church or at home. The priest turns the baby towards the east, blows thrice on its face to chase away the evil spirits, seals it with the sign of the cross, and utters four exorcisms against temptation. The godfather or god-mother, in response to the thrice-repeated question of the priest, renounces for the child 'the devil and all his works,' and recites the Creed. The priest then blesses the water, which is tepid, and blows upon it, pouring in oil, which he has also blessed. It is the duty of the god-parent to rub the baby with oil all over its body before handing it to the priest, who then plunges it thrice in the font, while he thrice recites the baptismal formula. At a christening at which a friend of mine officiated as god-mother at Topolia, in Boiotia, she was requested both to blow and spit upon the child three times after it emerged from the font—a curious survival of an ancient superstition, which regards spitting as a charm against the evil eye. The priest next anoints the baby in different parts of its body, and holds it up to the altar three times if it be a boy. When the baby has been dressed, its god-parent carries it round the font three times, accompanied by the priest, and holding a candle in his other hand. The Epistle and Gospel and a few words addressed to the child conclude the ceremony, and the bystanders

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congratulate the godparent with cries of 'May it live,' and repair to eat the inevitable roast lamb at the parents' house. The peasants of Kephallenia, where there are many curious customs connected with the birth of children, believe that their babies become healthy if they are baptised before the bier of St. Gerásimos, the patron-saint of the island, in the monastery of Omalá. Before it has been christened they call it 'dragon' (*drákos*; feminine, *dráko*; a word used also for beasts, such as the famous lion of the Piræus, now in Venice). If several children have died young, they christen the next boy Státhes or Stamátes, that he may 'stop' the run of ill-luck, or else Polychrónios ('the man of many years'); the corresponding female names are Stathoûla, Stámo, Stamoûla, Stamatoûla, or Zoé. A Kephallenian poem says that a sensible man is born on a Tuesday, an exile on a Thursday, and the local superstition regards a birth on Christmas Day or Good Friday as of evil omen, but on Easter Sunday as most fortunate. The custom of placing an eikón of Hágios Eleuthérios on a woman's bed is a survival of the supplications to Eileithuia, whose place as the guardian of childbirth the saint has taken.

The peculiar relationships of a *koumpáros* (feminine, *koumpára*), for which there is no one English equivalent, arise out of both the ceremonies of marriage and baptism. A *koumpáros* is the name given to the person who changes the crowns at a wedding, and who usually becomes the godfather of the married couple's first child. But the man or woman who acts as sponsor at the baptism of a child becomes, *ipso facto*, *koumpáros* (or *koumpára*) of the child's family and of all its relatives; not, however, of the child itself. I have also heard the peasants address the wife of their *koumpáros* as *koumpára*, even though she had married after her husband had acted in that capacity. The office is, as we saw, frequently discharged by politicians for electoral purposes, but it may at times lead to awkward results. For instance, the ruffians who committed the Marathon

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murders two years ago happened to have as their *koumpáros* the banker and politician M. Skouzés, who has property there. They accordingly repaired to his house at Athens as soon as the murder was out. But English residents in the country generally find it desirable, even though it involves some expense, to accept the part of *koumpáros*, when the peasants in their employ desire it.

The solemn ceremony of adopting a brother, which, under the name of *pobratim*, exists in Servia, is now rare in Greece, where it prevailed in Turkish times, and was witnessed by Buchon in the early years of Otho's reign. A case, however, was reported from Thessaly last March in which the religious union of the parties was sanctioned by the village priest. If one of the 'brothers' dies, the other has the right of being the guardian of his family.

Christmas is a less important festival than either New Year or Easter. On Christmas Eve boys go about the streets of Athens with little boats, singing a quaint song, called the *kálanda*, and composed in the 'political' metre. After wishing the *árchontes* 'good evening,' the poem goes on to tell of the birth of Christ, the adoration of the Magi, and the Massacre of the Innocents, and winds up with injunctions to the *árchontes* to 'take a little sleep,' and then to 'get up and run to church,' not forgetting the singers, who wish them 'many years.' Needless to say, a collection follows the song. In the Peloponnesos and some other parts of the country the peasants kindle a Yule log on Christmas Eve (*kolítsouro*), which is allowed to smoulder till Twelfth Night, in order to keep off the evil spirits,* or *kalikántzaroi*, who are walking the earth during those twelve days to plague good Christians; in some places, however, the log is only allowed to burn for one night. In some of

* Kampóúroglos, the best living authority on Turkish Athens and its customs, thinks this word means 'sharp-tailed,' and was applied to the idolaters, who were represented as devils with sharp-pointed tails, as in the pictures, so common in Greek churches, of Hagia Marina and the demon.

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the northern villages of Lacedæmon a plate of figs and walnuts is placed in the churches as an offering to the mother of Our Lord on the eve of His birth, and the custom of preparing a kind of sweetmeat like a pancake is almost universal in the Peloponnesos that night. Our plum-puddings are replaced at Athens by the so-called *christopsoma*, which are ordinary Greek rolls, with the addition of walnuts and almonds. Christmas Eve is one of the ten occasions when the liturgy of St. Basil is used ; but, except for a few hymns, the Christmas Day services are the same as on ordinary Sundays. Our Boxing Day is called 'the assembling of the faithful to praise the Virgin.'

The last day of the old year is a much more festive occasion. In Athens in the afternoon a sort of tumultuous carnival takes place in the Hermês Street, which recalls the *Befana* at Rome. All the foot-passengers have whistles, rattles, and similar instruments of musical torture, and the noise is hideous. At the same time the orphans from the Hadjikosta Orphanage, each armed with a whistle, and the band of the Musical Society march through the street. Showers of paper confetti of various colours fall in all directions, sprinkling ladies' hats with a purple or crimson rain ; long strings of paper, called 'serpents,' are shot up on to the balconies ; and every one who meets a friend cries out 'many years' to him. Later on, ships are carried round for collecting money, and in the evening bands of musicians come and play in the houses and hotels, singing the old song, 'St. Basil is coming from Cæsarea'—for his festival is on the morrow. It is said that if people refuse to give them money the singers retaliate by inserting abusive verses about them in the song. On the same night, too, takes place the ceremony of cutting 'St. Basil's cake'—a large, circular mass of *brioche* with almonds and walnuts upon it, which is solemnly cut open, shortly before midnight, by the head of the house. Sometimes a franc, or even a gold piece in large houses, is put into the cake, and the person

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receiving the piece which contains the franc is supposed to be going to have a lucky year. In the country, after cutting the cake, a fine pomegranate is thrown violently on the ground, so as to scatter the seeds. It is the custom to present these cakes to friends and acquaintances, and one New Year's Day my wife and I were so overwhelmed with *Basilôpetta* that we lived on little else for a week.

At dawn of New Year's Day the trumpeters and drummers of the garrison sound the *réveille* in the Constitution Square, twenty-one guns announce sunrise from the Hill of the Nymphs, and the military bands march round the city playing. At ten o'clock there is a Te Deum in the Metropolitan church, at which the whole of the Royal family, the Ministers, and the Diplomatic Corps are present. The fine body of the *évzonoï*, in their picturesque dress, forms the most striking feature of the Royal procession, which is met in the doorway of the cathedral by the Metropolitan, who presents to each member of the Royal family the Gospels to kiss. There is no enthusiasm displayed by the people on these occasions, though there is a large crowd round the church door. After the service, a reception is held at the Palace at 11.30, when all the civil and ecclesiastical authorities of every kind, from the Cabinet Ministers and the Holy Synod to the director and professors of the *Rizáreion*, present their congratulations. At twelve o'clock the officers of the Army and Navy offer their New Year's wishes to the Royalties, and half an hour later the ladies go to the *baise-main*, or *cheirophílema*, of the Queen. This is the only occasion in the year on which Queen Olga wears Greek dress, and some of the ladies also appear to kiss her hand in gauze skirts and veils, with coins round their foreheads. Characteristically enough, the bystanders, outside the Palace, may be heard to express their preference for European *toilettes*. All day long the Athenians are busy shaking hands and exchanging wishes for 'many years,' either verbally or by means of visiting cards;

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and the sun sets, or, as the Greek phrase picturesquely has it, 'rejoins his kingdom,' amid the roar of twenty-one guns. New Year's Day is not, however, altogether a day of rejoicing. For then every one with whom one has had business dealings expects tips; trays are laid out for paper notes in the barbers' shops; the men who deliver the papers before breakfast leave printed cards upon one, couched in some such language as follows: 'The distributors of the *Asty* pray for its subscribers a fortunate and happy New Year;,' some newsvendors even drop into poetry, and distribute a crimson sheet of verse, containing the time-honoured announcement that 'St. Basil is coming,' and reminding each customer that they have to toil in all weathers, while he can lie at ease in bed. Then the emissaries of one's bookseller will remind one of their past services; the baker's man will make application for money; and the lamplighters will drop a card at the door, with a picture of the implements of their profession upon it. Besides these calls upon the purse, the shops invite the passer-by to go in and purchase the New Year's presents, or *bonamâdes*, with which their windows are crowded. The day after New Year comes the Court ball, which has already been described.

A very curious ceremony takes place at Epiphany, or 'The Lights,' as the Greeks call that festival. This is 'The Blessing of the Waters.' The best place to see this is at Syra, where a lot of shipping is sure to be collected in the picturesque harbour. On the day beforehand, the priests go about blessing the houses with holy water and basil, and the Roman Catholics of the island observe the same custom before their Epiphany. On the eve of the festival, the boys of the town parade the streets with lanterns, singing another of the religious songs appropriate to these seasons; and next morning, at about eight, service begins in the big Church of the Transfiguration, in the middle of which a platform has been erected, and decorated with leaves and branches, and a picture of the

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baptism of Our Lord. After the liturgy, the officiating clergy, together with a layman in dress clothes, the so-called 'servant,' mount the platform, and the Epistle and Gospel, referring to the event of the day, are read. Then the archimandrite (or the bishop, if there be one) utters a prayer, blessing the water contained in a large silver urn, surmounted by a dove, which is placed upon the platform. The church, when I saw it, was densely crowded with all conditions of people, from the local deputies in top-hats and dress clothes to island boatmen and old sea-dogs who had made many a voyage. At the end of the ceremony there was a general rush with glasses to secure some of the blessed water. A procession was then formed down to the harbour. Soldiers with fixed bayonets stood on either side of the way, a band struck up music, and the priests in their rich vestments, accompanied by men bearing the cross, the symbols of the six-winged angels, and silver-plated lanterns, moved slowly along. In the water an open space had been left clear, into which numbers of people dived, as soon as the procession arrived, while all around the rigging and decks of the gaily flagged ships and the seats in the barges and boats were crowded with eager onlookers. Then the archimandrite threw the cross into the open water, and a struggle ensued for its possession. The fortunate captor afterwards carried it round the town, collecting money as he went. He will often get as much as 400 dr., so that it is no wonder that men are eager to compete for the prize. Even veterans, suffering from weak hearts, will plunge into the water, though no Greek bathes for pleasure in January. Till the waters have been blessed, no steamer can sail, and there is a theory that fine weather follows the benediction. Starting for one of the other islands immediately afterwards, I was tied up there for nine days by continuous tempests! Compared with the ceremony at Syra, that of throwing the cross into the Athens reservoir is tame.

The carnival at Athens is now mainly reduced to the

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performances of men in masks and fancy dresses on improvised stages in the streets, of tight-rope walkers, and of boys in dominoes. There is, however, one survival of the Turkish times (indeed, M. Kampouróglos sees in it a relic of the Bacchic procession), in the shape of the camel—a wierd-looking beast—formed by a number of persons, who are made up, as on the stage, to imitate a camel. Besides this artificial camel, which stalks about the streets, there is also a bear, and sometimes real camels, which are rarely seen in Greece, except on the road between Itea and Salona. The most curious feature of the last carnival was the famous *maskaras*, Grívas, a real wag, who had invented a telling satire on the proposed new taxes. He was seen pressing another man, representing the people, under a wine-press, while from the mouth of his victim were hanging his last *drachmai* notes! Another strolling player recited impromptu poems from his platform; thus do Thespis and his cart survive in modern Athens. During the carnival there was the same battle with paper confetti as on the last day of the year, and at night bands of masked men in dominoes sang songs in the streets. They may enter into any house, provided that one of the party gives his real name and vouches for the rest, and they often avail themselves of this liberty. On the last day of carnival—in Greece a Sunday—there is great animation in the Constitution Square, and the demand for carriages is such that one costs as much as 8 dr. an hour. In the evening there is usually a masked ball at the Municipal Theatre; last year, however, the best carnival balls were at Syra and Zante.

On the first day of Lent—‘Clean Monday,’ as it is called, because people are then ‘cleansed’ by prayer and fasting—all Athens sallies forth, some to Kephisia and other places in the country, others to the hills overlooking the temple of Olympian Zeus (as did their ancestors in Turkish times), and eat their Lenten fare out of doors. This simple festival is still styled the *koítlouma*; it is

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also colloquially called, 'Cutting the nose of Lent.' In the afternoon, at the Theseum and at 'the Columns,' as the Athenians call the temple of Olympian Zeus, there are country dances, in which the shepherds, the milkmen, and the *évzonoí* take part. The conjunction of the shepherds and the milkmen seems to point to this being a survival of a feast of the pastoral god Pan.

None of these ceremonies possess the importance of Easter, which is *par excellence* the great day of the Greek calendar. Indeed, of late years large parties of Greeks have gone by special steamer to the Holy Land at that season to keep their Passover at Jerusalem, and so maintain the traditional connexion between Athens and the Holy Sepulchre. At the early morning service of Good Friday, which begins on Thursday night, the so-called 'Twelve Gospels' are read, that is to say, twelve passages from the four Gospels relating to the Passion of Our Lord, viz. five from St. John, four from St. Matthew, two from St. Mark, and one from St. Luke. On Good Friday, as at Christmas and Epiphany, the so-called 'Great Hours' take the place of the ordinary 'Hours,' which are usually read at 6, 9, 12, and 3 o'clock, and which include one passage from each of the Gospels at each 'Hour.' The whole population visits the churches in turn on Good Friday, and on this occasion the silk or satin cloth called the *Epitáfios*, on which is embroidered a representation of Our Lord in the tomb, is placed on a sort of bier in the centre of the church and adorned with the floral offerings of the devout. In the evening the 'Burial dirge' is chanted. At about 8 p.m., or rather later, processions issue from the different churches, preceded by torch-bearers and a military band, playing a funeral march, in the pauses of which muffled drums are beaten. The people, every one carrying a candle, throng the streets to see the solemn procession pass, lamps are put in the windows and balconies, and many of the houses are illuminated with coloured lights. Athens presents a fairly spectacle. The priests are all in their most gorgeous

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robes ; one carries a book of the Gospels, reading a passage at stated intervals, another bears aloft a great cross ; behind them comes the sacred bier, and ever and anon there drones through the air the cry of *Kýrie Eléison*. As the priests approach, the spectators raise their candles, and the climax is reached when, almost simultaneously, all the processions defile into the large square of the Constitution. I shall never forget seeing this eleven years ago, on the night of the great earthquake, when panic-fear increased the solemnity of the moment.

The chief Easter service begins shortly before midnight on Saturday ; the streets are again illuminated, and the route from the Palace to the cathedral is gay with flags, for the Royal family always drives down to this function. A temporary daïs is erected in the cathedral square, and, on this, shortly before midnight, the Royalties, the Metropolitan, and the chief dignitaries take their stand, holding lighted candles. On the stroke of midnight there is a slight pause ; then the Metropolitan cries, ' Christ is risen,' to which the people respond, ' He is risen indeed.' Suddenly there is heard the roar of one hundred and one guns, all the bells ring, and every one rushes off to break the long Lenten fast. Each household sacrifices a lamb, according to the biblical injunction, and sprinkles the blood ' on the two side-posts and on the upper door-post of the house.' Once, when spending Easter at a little country inn at Olympia, after this observance had been carried out, we were invited into the stick-house to see the paschal lamb roasted on a wooden spit over a fire of pine-wood, the spit being slowly turned by one of the servants. Meanwhile, we were provided with a crimson pace-egg and a roll apiece. On another occasion I saw the soldiers of the Nauplia garrison roasting their paschal lambs in the streets. Roast lamb—at all times the *pièce de résistance* in Greece, where there seem to be lambs all the year round, but no mint sauce—is apt to pall upon one at Easter-time. Immense numbers of these animals are then slaughtered, and for days there is nothing else to eat.

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Once, travelling shortly before Easter, I found that the lateness of the train was due to the innumerable lambs which it had on board; and every road into the capital is then white with snowy fleeces, as the shepherds drive their flocks to market. Last Easter it was calculated that more than 80,000 lambs came into Athens. It is at this season that the capital becomes positively dangerous from the habit of recklessly discharging fire-arms in token of joy. Easter is, indeed, best seen in the country, where every one greets the passer-by with a 'Christ is risen,' to which the other replies with the corresponding formula.

There, in the afternoon of Easter Sunday, one may see rustic dances, such as I witnessed at Drouva, on the lovely hill above Olympia. Peasants in fustanellas danced with clerks in neat serge suits from Pyrgos or Patras, who were home for the holidays, and one man led the rest of the performers with a handkerchief in his hand, which the nearest to him grasped. As they all moved round in a circle, they sang melancholy and rather monotonous songs. One of these ditties reminded me of the 'Idylls' of Theokritos. It was supposed to be a dialogue between a swain and a country girl. 'I will give you two apples,' says the young woman; 'No, I want your body,' sighs the ardent lover. 'I will give you four apples,' replies the maiden, to which the youth answers as before. Meanwhile, the older villagers, who were seated in a row watching the performance, treated us, with the usual hospitality of the Hellene, to *retsináto* at their expense. About three o'clock the bells of the little church began to ring for 'the Second Resurrection,' as they call this afternoon service, intended for those who could not attend the previous night. In towns the portion of the twentieth chapter of St. John, which is the Gospel appointed for this service, is read in as many different languages as the priest can muster. An English clergyman, formerly resident at Corfù, used to attend at the Greek church on this occasion and read the English, and, I believe, the French and German versions, and my Greek prayer-book contains

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versions in Russian, Albanian, Serb, Arabic, Turkish, Latin, French, Italian, German, English, and Armenian—all, however, printed in Greek type. In a village church, such as that of Droúva, the priest wisely contented himself with the original Greek of the Evangelist. After having read the Gospel, he advanced with the book into the centre of the church, whereupon every man present approached to kiss it. There followed a general demonstration of brotherly love, from which this service derives its second name of *agápe*. After kissing the book, the faithful worshippers pretended to kiss the priest on both cheeks and on his forehead, without really touching him, whereas the kisses which they subsequently bestowed upon each other were genuine enough, and resounded through the church. This ceremony concluded, the priest went up into the gallery, where all the women were collected, and where the same curious rite of kissing the book was performed, with somewhat less solemnity than among the male worshippers on the floor of the church. A general giggle heralded his approach, but the ladies were not expected even to make pretence of kissing him; they contented themselves with kissing each other.

Every visitor to Athens goes to see the dances at Megara on Easter Tuesday, when that shadeless, rather squalid town is full of life and movement, and the Megarian women, in their finest costumes, perform those traditional exercises which have been handed down through so many generations. Sometimes the women dance by themselves, forming a long line and clasping each other's hands; sometimes a man will lead their dance with extraordinary capers, which contrast strangely with the measured steps of the ladies; or else the men, united by handkerchiefs, which they hold in their hands, will go through the steps of a monotonous measure. Not the least curious part of the Megara dances is the rich collection of gold Turkish coins—heirlooms handed down in the local families—which the women wear on their breasts and foreheads. The musicians at country festivals

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and weddings often receive from the bystanders large sums of money, such as 100 dr. notes, which they stick in a fringe under their hats, so that the notes project. Next morning, however, they have to return the notes, receiving only a percentage of the full value. The object is to give the uninitiated an enhanced idea of the donors' munificence ; it may also serve as a testimonial to the performers' capabilities, on the same principle that the salary of an actress is always exaggerated in the English Press.

Independence Day, March 25 (April 7, N.S.), the anniversary of the unfurling of the sacred banner by Archbishop Germanós of Patras at Kalavryta in 1821, is a national celebration all over Greece. In Athens patriotic addresses are delivered at the *Parnassós* literary society and elsewhere, cannon are fired, the Athenian carriages are decked with little flags, and the Royal family attends a *Te Deum* at the cathedral, as on New Year's Day, receiving afterwards congratulations at the Palace. A special commemoration is usually held by the natives of Kalavryta, who form a considerable colony in the capital.

The National Festival is on the same day as that of the Annunciation, and the celebration of the latter at the Evangelistria Church at Tenos is to my mind the most interesting function in the Levant. Nowhere else can so many costumes be seen in one place, for Tenos is the Greek Lourdes, and people come thither not only from free Greece, but from the Turkish islands, from autonomous Samos, from the coast of Asia Minor, and from the seaboard of Macedonia and Thrace, in painted caïques or in modern steamers, and clad in those local habiliments which still linger on in the remoter islands. The women may be seen bedecked with coins which have been in their families since the lion-banner of St. Mark ceased to wave over Tenos nearly two centuries ago, while their petticoats and shoes are of a kind now unknown in the centres of Greek civilisation. Here and

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there, in the midst of the dense crowd, one may hear a few words of English, spoken with an American accent, from some Tenian in European dress, who has wandered far afield. It is a great day for the hawkers of beads and other trinkets, for the itinerant vendor of sweets, who is so familiar a figure in the Levant, and for the sellers of that highly coloured pictorial literature so dear to the Greek populace. Allegorical figures of the late Queen Victoria and the heads of other friendly Powers raising Crete from the ground, of the Athenian students defending the original text of the Gospels with their life-blood, and the like catch one's eye, as one fights one's way up the steep street to the shrine, while side-shows of every kind solicit the coppers of the sight-seers. The two little inns are crowded to the last mouse-hole, and old Abraham Foscolo—a descendant of some Venetian Jew who settled long ago at Tenos—rakes in the shekels at the 'Beautiful Greece.' The courtyard of the cathedral and the marble steps, flanked by two weird Venetian lions, are crammed, even on the vigil of the festival, with the faithful, who have come to seek miraculous cures from the Virgin, just as, of old, the sick repaired to the shrine of Asklépios at Epidauros.

Inside the church, priests, at fixed intervals, hold up crosses to be kissed and platters for contributions, while others write down the names of those who wish to take part in this or that ceremony. Down in the crypt below, in an atmosphere that might be cut with a knife, lie huddled in rags or rough frieze coats aged and decrepit persons who are bent on sleeping the night there, just as the patient in the 'Plutus' of Aristophanes passed it in the shrine of the god. Hard by, a miraculous fountain is besieged by the devout, who know that there the famous image of the Virgin was found in 1821, and seek health from its healing waters. I have heard it said by educated persons that for certain nervous complaints the visit to Tenos is efficacious; to believe, in fact, is to be cured. At any rate, as in classic days at Epidauros, a cure is

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effected now and then, and no one hears of those who go away unrelieved. At night the little town presents a strange spectacle. Along the main street, as well as in and round the church, and even in the trees, the pilgrims sleep, wrapped up in their cloaks; the front of the church is a blaze of light, and the ships are illuminated. Next day comes the procession through the town, and then it only remains to count the takings. When I witnessed the festival, the visitors were estimated at 60,000, and there is a second pilgrimage on August 15 (O.S.). Two years ago the revenues of the church were 98,000 dr. and its expenditure 93,000 dr. When we consider how much money the pilgrims must spend in the little town, we cannot wonder at the regret, expressed to me by a native of adjacent Andros, that the faithful no longer come to worship in the ruined old church at Palaïopolis in that island, whither, before the days of the Evangelistria at Tenos, they were wont to journey.

St. George's Day (April 23, O.S.), which is also the name-day of the King, is celebrated all over the Hellenic world with the usual services, salutes, and discharge of rifles. On May 1 (O.S.) all Athens goes forth into the country, as the Athenians did in Turkish times, and pass the day out-of-doors. It is then that the garlands are hung outside the houses; they may be taken down, and burned, on June 23 (O.S.), the eve of St. John the Baptist's birthday, when boys still keep up the old pagan custom, condemned by the Church as far back as the year 692, of leaping on bonfires, as a means of purification. But more usually the garlands remain hanging on the houses for a whole year, and may be still seen even in winter, when they are a mass of withered leaves.

Ascension Day is another pleasant outdoor festival, which may be best seen at Corfû. Outside the town, in the direction of Cannone, there is a delightful meadow, called *Análepsis* after the festival, at the foot of the little church of Hagia Marina. There, at ten o'clock on the vigil of Ascension, the people may be seen eating and drinking

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at improvised booths, while a few musicians discourse the British and other national airs till long past midnight. Next afternoon the festival is resumed. Beneath the olive trees, there are boys roasting lambs in rows on spits of wood, and a roaring trade is done in ginger-beer—a Corfiote speciality and a legacy of the British protectorate—and in coloured pastry baked in the shape of weird figures of men on horseback and women with gigantic ruffles. Here one sees the Greek *panégýris* at its best, and in the fairest setting. The blue sea is covered with the white sails and awnings of the pleasure-boats; beyond the channel are the bare mountains of Southern Epiros; and in the distance the still unmelted snows of the Albanian Alps. All over the greensward are groups of peasants—the women gorgeously dressed in boleros of red, or black, and gold, with lace veils. One has a red fez with a long golden tassel hanging from it; another wears a row of huge silver balls on the front of her jacket, a pair of enormous gold ear-rings, and a veil of orange hue. A priest and his wife, peasants both, arrive from the country, while a few *évzonoí*, in their summer costume, enliven the scene. Everywhere order prevails; no rioting, no drunkenness mars the peaceful rustic festival, which has survived through all the four centuries of Venetian rule, and, though of late years unpatronised by the *beau monde* of Corfù, lives on with all the tenacity of Hellenic institutions.

CHAPTER VI

WHAT THE GREEKS READ

THE answer to the question, 'What do the Greeks read?' must be, 'First and foremost, the newspapers.' There is no other country where the Press plays such an important part in the life of the people, whose avidity for printed matter in the form of the daily journals shows that the tastes of the Hellenes have not altered since the days when the author of the Acts of the Apostles described the craving of the Athenians 'to hear some new thing.' Since, eighty years ago, Byron's 'typographical colonel,' Leicester Stanhope, started the first Greek newspaper at Mesolonghi, journalism has, indeed, gone far in Greece. Every day modern Athens produces thirteen newspapers, ten in the morning and three in the afternoon; and I once knew the daily total reach fifteen, or little less than the number of morning and evening journals which Fleet Street provides for a capital many times larger than that of Greece. But, whereas in London the average man reads one, or at most two, papers a day, the Athenian devours every journal which comes to his hand. No article in any organ of the Athenian Press seems to escape his notice, and, on one occasion, having been requested to write an account of travel in Greece for a leading Greek daily, I was surprised to find that, wherever I subsequently went, allusion was at once made to the article, and every one at once informed me where I had been and what my views were on the state of the

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country. With the improvement of the means of communication, the papers of the capital penetrate all over the provinces ; and, outside of Athens, only two towns, Volo and Patras, possess the luxury of a daily local Press. Even Syra and Corfù, though, like most Greek provincial centres, they have papers of their own, are content to forego a daily issue, relying upon the steamers to bring them the latest newspapers from Athens. In the case of Corfù this is all the more remarkable, because for three consecutive days in every week there is no communication with Patras. Except, therefore, for purely local news, Greece is mainly dependent upon the Athenian Press for its information and its opinions.

Unlike our London newspapers in these days of the 'new' journalism, the Greek journals are primarily political, for the excellent reason that politics are the almost all-engrossing interest of their readers. Some months ago, a leading Athenian daily plaintively remarked : ' If we were to publish articles on the commerce of the country, the development of its resources, the planting of its bare mountains, and the improvement of its material condition, we should sell about fifty copies ; but if we give the latest rumours of an impending political crisis, the probabilities of a dissolution, or the chances of a compact between two party leaders, our circulation goes up by leaps and bounds.' Moreover, Greek politics being a question of persons rather than principles, the political articles of the Greek Press are mainly concerned with party manœuvres, with the growing discontent of this or that disappointed deputy, and with the meetings of the faithful followers at the house of this or that party chief. But, intensely political as it is, the Greek Press is hardly ever abusive in the tone which it adopts to members of the opposite side, and the private life of prominent statesmen is never dragged into the arena of journalistic discussion. Indeed, of all the Athenian papers, two only are avowedly subsidised party organs, whose business it is to praise, right or wrong, the policy of their respective

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leaders, and to blame, but always without personal vituperation, that of their respective opponents. These two journals are the *Prótá*, which is the official organ of M. Delyánnēs, and the recently founded *Hemeresía*, which represents the views of M. Theotókes. The other newspapers are apt to change sides with rapidity; and a journalist who praises a statesman to-day may censure him to-morrow. But, whether praised or censured, the Greek politicians are certain of constant daily advertisement, and no morning passes without their names being brought before the notice of the public.

Next to Greek internal politics, foreign politics form the chief staple of the Press. When the war broke out between Russia and Japan, the excitement in Athens was so intense that most of the papers brought out 'extra specials,' in the shape of small fly-sheets, containing the latest lie about the Japanese victories, and the Constitution Square used to ring every evening at seven o'clock with the shouts of the newsboys offering these startling 'telegrams' for the modest sum of five *leptá*, or less than a halfpenny apiece. The word 'telegram' must usually be placed between inverted commas when employed in reference to the foreign news of the Greek Press. With its slender resources, no Athenian paper can afford the expensive luxury of foreign, much less war, correspondents, authorised to send long telegraphic messages at so much a word. But, as the European papers reach Corfu more than thirty hours before they arrive in Athens, it is the custom to have a correspondent there, who at once telegraphs all the important foreign news to the offices of the papers in the capital. Daily telegrams are also received by 'The National Agency,' a telegraphic association corresponding to Reuter in England, but subsidised by the Government and usually entrusted to the hands of a Government supporter. At present it is under the management of M. Parrén, husband of the leading lady novelist of Greece. When, however, on Tuesdays, Thursdays, and Fridays, the European mail

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arrives at Athens, the foreign, and particularly the English, newspapers are gutted for news, and on the following morning all the Athenian journals publish long accounts of the politics and events of the outside world.

Keenly interested in, and well, if somewhat superficially, informed about European affairs, the Greeks sometimes amaze one by the familiarity which they display with British politics and political personages. Nor is this familiarity confined to those who are well-to-do or specially well educated. Happening once at an hotel at Nauplia to see in the visitors' book the name of the son of the then British Colonial Secretary, I remarked on the fact to an attendant. The latter at once took up the subject with profound knowledge, not only stating exactly what office his late visitor then held in the British Government, but giving, with dates, a brief sketch of the changes of British Administrations since the general election of 1892. How many 'educated' Englishmen, I wonder, could give a coherent account of, say, French politics since the fall of Jules Ferry? Yet this was by no means an isolated instance. A casual acquaintance on a steamer, a Greek of the shopkeeping order, once discoursed to me on the career of the Duke of Devonshire from the time when, as Lord Hartington, he was chosen to lead the Liberal party, and told me that his favourite reading was the speeches of Sir William Harcourt! But, in writing and talking about European and especially British politics, Greek newspapers and their readers are apt, from their intensely national feelings, to imagine that the furtherance of Hellenic interests is, or at any rate should be, one of the principal aims of the Great Powers. 'We are glad,' wrote a leading Athenian editor at the close of the Boer War, 'that the struggle in South Africa is over, because now England will be able to do something to assist Hellenism in the Near East.' So our public men are usually classified according as they are reputed to be Philhellenes or not, and the smallest sympathy with Greek aspirations

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displayed by a prominent British politician is eagerly chronicled by the Athenian Press. On the other hand, the friends of Bulgaria in England are ruthlessly pilloried as 'Slavomaniacs' or 'philo-Bulgars,' than which there is only one more abusive term in the political vocabulary of Greece, that of 'old Bulgarian.'

Speaking from an acquaintance with the Press of the principal European countries, I think that the Greek newspapers are among the most wholesome and the least scandalmongering. With the exception of two small illustrated 'rags,' modelled on the pornographic prints of Paris, which aroused much indignation in Athens, the Greek Press is extraordinarily free from immoral and suggestive matter, nor is it given to chronicle the small-beer of the palace, after the fashion of certain journals nearer home. There is usually a small section devoted to 'Athens day by day,' in which the arrival and departure of eminent strangers, the audiences of Ministers with the King, and similar events are briefly narrated. The leading articles are often extremely cleverly written, showing a wide range of reading and a command of the plastic Greek language which cannot fail to delight all save those European pedants who can see no graces in any Greek but that of the ancients. All Greeks—and, after all, they are better judges of their own language than German professors—will tell one that the style of the Press has grown purer and purer every year. Nor is this the case with the political articles alone. Some of the light dialogues on social topics, such as those of M. Episkopópoulos in the *Néon Asty*, are quite masterpieces in their way, showing what can be done with the flexible Greek language in the hands of a clever writer. Another feature of most Athenian papers, which reflects credit on the sub-editor, is the column of curious facts and anecdotes culled from the world's Press, and narrated in the most condensed form—'news in a nutshell,' as the Greeks alliteratively call it.

Each of the Athenian papers has its peculiar charac-

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teristics. The *Asty* is a highly respectable organ, Conservative in tone, and is taken in at the palace. Its London correspondence is exceptionally well informed, and its editor, M. Anninos, is a caricaturist of the first order. His collection of comic portraits of the diplomatists, who have been at one time or another familiar figures in the Athenian world, is absolutely unique. While M. Anninos represents the old journalism, M. Kaklamános, editor of the *Néon Asty*, is on the side of the new. His paper, which sprang into existence three years ago, in consequence of a schism at the office of the old *Asty*, is brightly written, and on all public questions may be trusted to take the opposite view to that of the journal from which it has separated itself. The oldest Athenian daily is the *Times* (*Kairoí*), a paper now in its thirty-third year, somewhat smaller in shape than the two journals just mentioned. Corresponding to our *Daily Mail* and *Daily Express* in regard to matter, style, and tone are the *Skrip* and the *Forwards* (*Emprós*), which are merely newspapers, and are not addicted to articles. Like the twin pioneers of halfpenny journalism in London, these two Athenian papers were the first to introduce the journal at 5 *leptá* to Greece, with results that have been financially disastrous to the whole Greek Press. Even previous to that innovation, Greek journalism had to contend against the high price of paper, caused by the heavy duty which the late M. Trikoúpes had imposed, and which has been only slightly diminished since his time. Advertisements are relatively few, and all subscribers expect that theirs should be inserted gratis, so that, though the Greek papers usually consist of only four, or at most six pages, there was little profit on the sales. The circulation, too, is small, for the largest of any Greek paper is only 15,000 a day. Occasionally a prominent deputy, who has been briefly reported, will pay for a *verbatim* account of his speech, which sometimes appears several days after its delivery, but is presumably intended for local consumption in his own constituency. There have been instances

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of sinister profits on the part of the less scrupulous of editors, such as the blackmailing of big Corporations at a critical moment in their career. But there are black-sheep among the journalists of all countries, and London certainly cannot afford to throw stones at Athens. Such was the state of affairs when halfpenny journalism was launched at Athens, and the experiment made by the *Skrip* and the *Emprós* forced several of their competitors to reduce their price to the same level. The result was so disastrous that there has recently been a return in the case of some leading journals to their original price, and the *Néon Asty* and the *Akrópolis* have reverted to 10 *leptá*, which the old *Asty* had never abandoned. Yet even so, it is hard to see where the profit can come in; for the sale and distribution of Greek newspapers is the monopoly of one man, M. Zangáres, the W. H. Smith of Hellenic journalism, who, from being a simple *loúistros*, has risen to be the proprietor of a newspaper agency which practically controls the sale of the Press. So powerful has he become that, when one very independent editor declined to bow to his terms, he so successfully boycotted the sale of that editor's paper in certain outlying parts of Greece, that in the island of Kephallenia it was impossible to purchase a single copy. In this ex-bootblack, whom I have interviewed with admiration, Greece has a great organiser whose talents are worth many speeches. He told me that he had even gone to Paris to study newspaper distribution; but his mouth watered when I described to him the bookstall monopoly of Messrs. W. H. Smith & Co. On every copy of a paper sold in the streets the *loúistroi* get $1\frac{1}{2}$ *leptá* for each 5 *leptá* journal and $2\frac{1}{2}$ *leptá* for each 10 *leptá* journal, so that the margin of profit to the proprietor seems infinitesimal. At least, however, newspaper offices are inexpensive, telegrams cost practically nothing, journalists are remunerated even worse than in London, and the management, where there are so few advertisements, cannot be onerous.

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While the *Skrip* and the *Emprós* are chiefly read for their news, the *Akrópolis* is one of the few Greek newspapers which cultivates a taste for general, non-political articles. M. Gabrilídes, its editor, constantly throws open its columns to the discussion of economic or social subjects, such as Greek enterprise in Egypt, and prison or army reform; and his frankness on the last-named subject before the war gave the glaziers a considerable amount of employment on his office windows. He was recently arrested for criticising the Monarch in the interests of the Monarchy. His journal, which is written in a less pure Greek than the *Asty* and the *Kairoí*, has served in its long career of twenty-five years as a school for most Athenian journalists, who have thence migrated to found more or less ephemeral papers of their own. Besides the morning papers already mentioned, there are two others, the *Athens* and the *Chrónos*, both of which are usually illustrated. Indeed, most of the Athenian journals publish illustrations and maps from time to time, both being not unfrequently borrowed from the London Press. Of the three evening papers, the best is the *Hearth* (*Hestía*), which, after having been a literary periodical, became a daily eleven years ago. Its rivals are the *Flash of Lightning* (*Astrapé*), the only Athenian paper which was strongly anti-Russian at the outbreak of the present war, and the *Evening* (*Hesperiné*), a stalwart partisan of M. Delyánnēs and his party.

It is sometimes said that the best Greek newspaper is not published at Athens at all, but at Trieste, whence issues the *New Day* (*Néa Heméra*), a journal graver, more ponderous, and less influenced by local considerations than its Athenian *confrères*. This organ of Hellenism has numbered many distinguished writers among its contributors, but another newspaper has now arisen to cater for the special wants of those Greeks who live outside Greece proper. This is the *Krátos*, a journal published at Athens twice a week, and edited by an officer's son, for

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which reason it is largely read in military circles. It is the only Greek newspaper belonging to shareholders, it is strongly supported by the Greeks of 'enslaved Greece,' is devoid of party bias, looks at Greek politics with an air of detachment, and attacks all the political leaders in the interests of patriotism. Eminent professors, such as Professor Karolίδes, contribute to its columns, and it is a very serious exponent of Pan-hellenism.

But the most remarkable of all Greek journals is the weekly comic paper *Romeós*, an absolutely unique product, which has no rivals either in Greece or elsewhere. *Romeós* is entirely the work of one man, M. Sourês, who writes the whole of it in verse from the date at the top of the first page to the one or two advertisements at the foot of the fourth. Its contents are always in the form of a dialogue between two Athenian lay-figures, like our Punch and Judy, called respectively Phasoulês and Periklétos, who discourse with inimitable cleverness on the events of the week. M. Sourês is never known to miss a point, and nothing occurs, whether in Parliament, in society, or at the theatre, upon which his two puppets have not a word to say. And they say it in the strangest mixture of tongues—Homeric or Æschylean phrases, cheek-by-jowl with the slang of modern Athens, Turkish and Italian words elbowing elegant modern Greek; in short, a combination which makes *Romeós* the most difficult of all papers for a foreigner to understand. The metre is usually the favourite 'political' jog-trot of so much mediæval and modern Greek poetry, of which we have specimens in English, occasionally varied by lyrics. For '20 years,' as he informs his readers, M. Sourês has 'sat in the land of the Parthenon,' yet his wit is never stale, nor are his lines ever insipid. Making fun of all the politicians alike, he never wounds, and bitterness is unknown to his pen. Periklétos and Phasoulês have nicknames for them all. M. Delyánnès is 'the grandfather,' or 'the carrier of boards,' in allusion to the wooden arguments applied by his supporters to the heads

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of their opponents at the last election. M. Theotókes is 'the Count' (in Corfù there are still surviving the old Venetian titles), or 'the Corfiote.' M. Zaímes is 'the fisherman,' because of his favourite sport; 'the mute,' because he seldom speaks, or 'the man with the moustache,' a phrase which explains itself. M. Rálles figures in *Romeós* as 'the Republican of the yellow hair,' and his soft hat is prominent in the rough caricatures, one of which is always a feature of the paper. It is read at the Palace, yet it has not forgone an occasional laugh at the Royal family, at the too frequent visits of the Queen to the Russian men-of-war, and at the unfortunate generalship of the Crown Prince in Thessaly. More recently the exploits of Miss Duncan, the American lady who tried by her example to convert the Athenians to ancient Greek dress, and the war in the Far East have furnished M. Sourês with fresh subjects for his satirical verse. The Aristophanes of modern Athens, he set himself one summer the vacation task (for at that season he suspends the publication of his paper) of translating the master's *Lysistrata* into the Greek of to-day. Every Saturday morning about ten o'clock the streets ring with the cries of '*The Romeós of Sourês*,' and in the evening men meet together to read aloud the current number and expound the allusions.

In addition to the daily Press, Athens also produces a number of weekly journals. Of these the most curious is the little sheet called *Pátria*, the object of which is to stimulate patriotism and religion. Founded three years ago, this small paper is published every Saturday, and 20,000 copies of it are distributed gratis. It is recommended by the Ministries of War and Marine to 'all the naval and military authorities, and contains lives of national heroes and scriptural passages. This strange experiment has, however, already resulted in a deficit of nearly 8000 dr.; but the Government has promised to assist the good work. *The Contest* is a weekly paper, dealing with national and Pan-hellenic questions. *The*

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Reformation is a family and religious journal. Various localities, such as the Cyclades and Epiros, whose inhabitants form considerable colonies at Athens, have weekly organs: *The Voice of the Cyclades and of Athens*, and *The Voice of Epiros*; and there are two weekly reviews, interested in economic questions, *Economic Greece*, a first-class paper, on the lines of our *Economist*, and *The Economic Chronicle*. *Themis* is the weekly organ of the legal profession, and Syra publishes a medical journal. Several weekly papers appear either wholly or partially in French. Of these the oldest is *Le Messager d'Athènes*, now in its thirtieth year, the editor of which, M. Stephanopoli, writes of Greek affairs from an international standpoint. *Le Progrès* and *Le Courrier d'Orient* are Franco-Greek papers; and *Le Bulletin d'Orient* is a broad-sheet whose editor, M. Andreádes, publishes no articles, but only news. *The Edification of Children* is, as its name denotes, a children's paper; while female journalism is represented by *The Ladies' Newspaper*, which is edited by the novelist Madame Parrén, and is written by women for women. The Navy has a bi-monthly organ, called *Nautical Greece*, and the Society for the Protection of Animals is also represented once a month by a small paper of its own.

Greece has at least one fortnightly illustrated literary review, the *Panathénia*, which reflects great credit on its producers. The illustrations are excellent, the literary matter is of high quality and well chosen, and the paper on which it is printed is much superior to that usually employed by Greek publishers. The *Attic Iris* is a somewhat similar publication, and other literary, artistic, and scientific reviews are the *Propylea* and *The Orient*, which appear once a month. Among the learned publications, the *Journal of the Historical and Ethnological Society* deserves special notice. This valuable periodical, if such it can be called, for it is published at irregular intervals, is a perfect mine of

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information about the folk-lore, customs, and characteristics of mediæval and modern Greeks. Up to the present, five volumes and part of a sixth have been issued by the Society.

As may be inferred from what has been said about the finances of the Greek Press, the career of a journalist in Greece is even less enviable, from the material standpoint, than elsewhere. There are many bright wits and at least one genius at work on the Hellenic papers, but their rewards are small, and their labours herculean. For, except in the case of the newspapers at Patras, which have come to an agreement on the subject of Sunday rest, the staffs of the Greek dailies know no repose, save for four days in the year—the day after Christmas, January 2 (O.S.), the first day of the Greek Lent, and Easter Monday. Thus there are no Saturday nights off duty, and under such circumstances existence becomes hard for all, and well-nigh intolerable for married men. No wonder that a leading editor has recently urged the abolition of Sunday editions. But combination is nowhere so difficult as in Greece, where cut-throat competition is the order of the day in journalism, as in everything else; nor, in a country where all salaries are low, and where there is a boundless supply of young men who have had a literary education, and who are briefless barristers with quick wits and nimble pens, can the ordinary journalist hope for riches. Most of them—so a journalist of many years' experience tells me—have heavy debts, while in Greece, as in London, the writer for the Press seems to be more and more chosen because of his youth. Recently, an elderly Greek journalist was seen blacking boots in the Concord Square.

In most countries, after the Press, the favourite reading of the people is usually fiction. But in Greece this is by no means the case. True, the newspapers usually publish daily *feuilletons*, translations, for the most part, of English and French novels, such as the works of Hall Caine, Marie Corelli, and Jules Verne, and these find

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many readers. But, except the newspapers, nothing is so eagerly read as history. On this point publishers and men of letters are alike agreed, and it is, indeed, obvious to all who have observed the Greeks selecting books. But no more striking proof of this national love of history, and especially Greek history, can be found than that of a leading Athenian publisher, with whom I once discussed the subject. Paparregópoulos' great 'History of the Greek Nation,' a huge work in five volumes, which traces the varying fortunes of Hellenism from prehistoric times to the establishment of the Greek kingdom, is now in its fourth edition, and, since 1885, at a low estimate, between 13,000 and 16,000 copies of it have been sold, while it has lately been issued in parts to subscribers. Professor Lámpros' as yet unfinished Greek history went out of print at once, and the same learned author sold 1500 copies of his '*Lógia*.' The translations of Macaulay and Curtius, in the 'Maraslê Library' (a series of original works and translations, published at the expense of M. Maraslês, a rich and patriotic Greek—the terms are almost synonymous—of Odessa), were sold out at once. M. Phéxes, of Æolus Street, who is perhaps the most wideawake of Greek publishers, and who is a very shrewd judge of what the public wants, has accordingly given up novels and gone in for history and science. Journalism tells the same tale, for there is no department of it so well paid as the historical articles and the memoirs of historical personages and statesmen which frequently appear in the Press.

The same thing may be observed in the lecture-rooms, whether of the University or of the *Parnassós* literary society. Crowds of ladies and gentlemen will go to hear the eloquent Professor Lámpros deliver a series of popular addresses on the mediæval relations of Athens and Florence, while in the class-room of the learned Professor Karolídes grown-up men may be seen, no less than students of the faculty, eagerly listening to the philosophy of world-history. Rich and poor are

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alike anxious for historical information. During an illness in Athens, my Greek servant offered to lend me a book, which he had purchased out of his wages, and, on my thankful acceptance of his offer, brought me a long history of the Cretan insurrections. One day, spying an old Greek, who was a relative of my landlord, poring over and making elaborate notes from a bulky tome, I inquired what he was studying, and was told that it was a history of the Orthodox Church in Byzantine times. On another occasion I found that a small boy, whose business it was to run errands, had expended a portion of his exiguous earnings on a historical tragedy, in five acts, on *The Sortie from Mesolonghi*, which he at once lent me to read, and upon the merits of which he was most desirous of hearing my opinion.

Under circumstances so favourable to the publication of historical works, it is no wonder if Greece can boast of modern historians of distinction, who deserve to be better known in Europe. It has been my pleasant lot to read most of their works, and they usually combine great learning with an agreeable and easy style. No one has yet surpassed in this—with us—too rare combination the late M. Paparregópoulos, a self-taught man, whose monumental 'History of the Greek Nation,' now further elucidated by the notes of its latest editor, Professor Karolídes, is a masterpiece of which any nation might be proud. In the romantic field of Greek mediæval history, Professor Lámpros has made valuable researches; while M. Sáthas, besides publishing, at the expense of the legislature, a 'Mediæval Library,' and nine volumes of 'Memorials of Greek History,' illustrative of the Venetian rule in Greece, culled from the Venetian archives, has told the story of 'Turkish Rule in Hellas.' The previously almost unknown subject of Athens under the Turks has been copiously illustrated by M. Demétrios Kampoúroglos in three volumes of documents, and in three more of a 'History of the Athenians,' from the Turkish conquest down to the

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campaign of Morosini. This work is a perfect mine of information on all that concerns, not only the public events of the time, but the daily lives, the customs, the songs, the religion, and the dress of the Athenians during the first period of Turkish rule. The whole Turkish era at Athens has been exhaustively and pleasantly described by M. Philadelphéús in a recent book, which represents the labour of half a lifetime. M. Bikélas, the eminent novelist, is also known to English readers by his 'Seven Essays on Christian Greece,' in the translation of the late Marquess of Bute. Corfú has produced three historical scholars in the persons of the late M. Romanós, who wrote on Frankish rule in Greece, and on the Greek Despotat of Epiros; M. Idroménos, author of a life of Capodistrias, and a brief history of his native island; and M. Brokínes, who has written of that eccentric Philhellene, Lord Guilford. The story of the modern Greek kingdom has been usefully narrated by M. Kyriakídes in his 'History of Contemporary Hellenism,' which takes the narrative down to 1892; while M. Evangelídes has described 'The Events after the Fall of Otho,' as well as that unfortunate monarch's reign. But, for various reasons, the least studied, one might say most avoided, page of modern Greek history is that devoted to the first king of free Greece. There, as elsewhere, the saying of Guizot holds true, that 'the history of the day before yesterday is the least known.'

Halfway between history and geography come the admirable, but now unfortunately discontinued, monographs of M. Meliarákes, the secretary of the Historical and Ethnological Society, on the past and present of different parts of Greece, such as Kephallenia and Ithaka, Corinth and Argolis, and several of the Cyclades. M. Meliarákes has also published a work of much research on the 'History of the Empire of Nice and the Despotat of Epiros'—the two Hellenic creations which arose on the Latin conquest of Constantinople, and served to keep Greek influence alive. Something is now being done

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towards the publication of the memoirs of distinguished Greek families, such as the Roma family of Zante, and most of the chief places in Greece have each their local history. Among other works of information, the Almanacks—publications somewhat on the lines of *Whitaker* and *Hachette*—are also largely read. Special success has attended the admirable series of little manuals published by the ‘Society for the Spread of Useful Books,’ of which M. Bikélas is the president. Founded in 1899, under the auspices of Princess Sophia, this Society aims at the diffusion of elementary but useful and practical knowledge, and strives to awaken the love of reading. Every month it issues a fresh volume, the price of which is so small—only 40 *leptá*—as to be within the means of the poorest. Five dozen of these admirable little books had been published down to the end of last year, and in the first five years of its work the Society disposed of 560,000 copies of its books. The most successful of them all has been ‘Our Church’—an admirably succinct yet accurate account of the meaning and origin of all the sacred vessels, services, feasts, and fasts of the Orthodox Church, to which I personally owe a debt of gratitude. Of this tiny volume 25,000 copies have been sold. Some idea of the scope of these booklets may be gathered from such titles as ‘The Life of Queen Victoria,’ ‘The Little Plutarch,’ ‘Russia,’ and ‘Egypt.’ One volume of the series—‘The Duties of a Citizen’—has been ordered by the Ministry of Education to be read in schools, and volumes have been bought for the Navy by the Minister of Marine, and for the Army by the Minister of War. Cheap as they are, they are usually illustrated, and the composition is not entrusted to literary hacks, but is undertaken by the leading Greek men of letters. M. Bikélas, Professor Karolídes, M. Meliarákes, M. Ch. Anninos, the dramatist, and M. Drosínes, the novelist, who is secretary of the Society, have all contributed to this series. One volume, on the forests of Greece, is by M. Sámios, the head of the Forest Department. There are agents

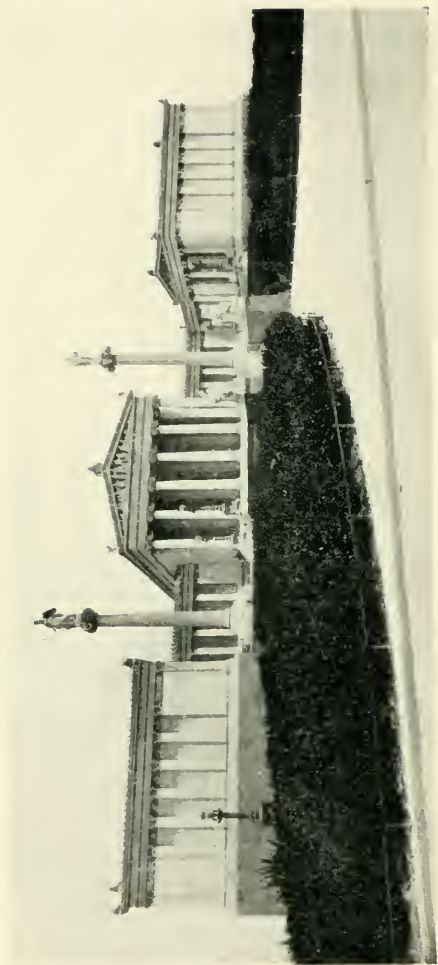
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for the sale of these handbooks all over Greece, and the Society enjoys the privilege of sending them post free not only in that country, but also in Crete. In the small villages of the Morea you may see the little red volumes of the *Sýllogos*. I found a box of them in the hall of a Patras hotel, and a pile of them in a bookshop at Syra; and a humble shepherd of Ithaka was seen reading one while he pastured his flocks. In fact, in most country bookshops there is little but translations of bad French novels and the books of this Society to be obtained. In addition to this series, the *Sýllogos* is also publishing a 'Children's Library,' of which only two volumes have as yet appeared. One of these, a translation of Andersen's 'Fairy Tales,' is from the pen of M. Bikélas, who, as he says, is 'working for the next generation.'

Coming to fiction, one notices that the Greeks prefer translations of foreign novels to the home-made article. The most popular novel in Greece is 'Les Trois Mousquetaires' of Dumas *père*, which figures in most Greek catalogues. Another general favourite is 'Les Misérables' of Victor Hugo. Sue's 'Wandering Jew,' and the Rocambol series of sensational novels by Ponson du Terrail are also widely read, and both Victor Hugo and De Musset are much bought for presents. Ladies usually read French and English novels, such as George Eliot and even Kipling, if, as often happens in well-to-do Athenian families, they have had English governesses. I know one Greek gentleman who actually commenced the study of English with the author of 'Stalky and Co.'

Of the native novelists and writers of short stories, M. Demétrios Bikélas is the best known to English readers. Of Macedonian origin, after spending twenty-four years in London as a business man, he retired when he had made money, and has since devoted himself to the production, translation, and distribution of good literature. His best-known book is 'Loukês Láras,' originally published as a serial in 1879, and translated into French, German, Italian, Danish, and English, the English translation being





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from the pen of M. Gennádios, ex-Minister of Greece in London. This novel describes the adventures of a young Chiote, who flees from his native island soon after the outbreak of the War of Independence, and wanders about the Cyclades in search of a safe retreat. There is nothing heroic about the hero, who is panic-struck in the camp at Nauplia, and frankly confesses that he is fit for commerce only. An element of romance is, however, supplied by his affection for an orphan girl, whom he ransoms from a Turkish harem with some buried treasure, and then marries, finally settling, like so many Chiotes, in England. More interesting than his career are the short stories, which, under the title of 'Tales from the Ægean,' have been translated into English, and which give a curious picture of life in the Cyclades. Unlike most Greeks, M. Bikélas has travelled in Greece, and the result of one of his excursions is a delightful series of letters descriptive of a tour 'From Nikopolis to Olympia' ('De Nicopolis à Olympie'), published in French. As a translator, he is best known for his Greek version of several of Shakespeare's plays in the 'political' metre. But to an English reader that workaday measure seems to fall short of the sublime grandeur of *Hamlet* and *Macbeth*.

Next to M. Bikélas, the best-known writer of fiction is his colleague—M. Drosínes. Nearly a quarter of a century ago, M. Drosínes, who is still in the forties, varied his study of law and philosophy at his native University of Athens by writing verses under such imaginative titles as 'Spider's Webs,' 'Stalactites,' and the like. Combining the ideal and the practical sides of literature, he passed two years in Germany studying art and the organization of publishing houses—an accurate knowledge of which might have spared many an author a sea of troubles. Returning to Greece, he became director of the *Hestía*, at that time a literary periodical, and continued in the direction for several years after it had been transformed into a daily paper. Seven years ago he left it to start a bi-monthly educational periodical, 'National

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Education,' which seeks to carry out Horace's precept of combining amusement with instruction, and has held the post of secretary of the Society for the Spread of Useful Books since its foundation. Like M. Bikélas, he is, therefore, labouring for the intellectual welfare of the rising generation, and two volumes of the Society's series, 'Bees' and 'Birds,' are his work. His name is, however, generally associated with short stories—a branch of literature more cultivated in Greece than the novel. The best of these has been translated into English by Mrs. Edmonds under the title of 'The Herb of Love,' as well as into German. It may be recommended to those who wish to learn something of the curious customs of Euboea, where the scene is laid. This same fertile writer has also described 'Three Days in Tenos,' and has published 'Rural Letters,' 'Stories and Reminiscences,' and two books for children—'Fairy Tales' and 'Narrative of a Combatant.' That two of the leading men of Greek letters should not think it beneath their dignity and unworthy of their talents to write healthy books for the young is one of the most refreshing signs of modern Hellenic literature, which may save young Greece from the 'penny dreadful' and all its horrible effects.

By some critics, however, both the above-mentioned authors are considered as rather European than Greek in their ideas. According to this school, the best writers of really living Greek stories, breathing the sea and mountain air of Hellas, are MM. Moraitídes and Papadiamántes, both of whom write in the pure language. Unfortunately, their best work lies buried in the files of the *Akrópolis* newspaper, whence few have the courage to disinter them. Another writer of short stories, collected under the title of 'Tales of Eventide,' is the versatile M. Episkopópoulos, whose social sketches in the *Neón Asty* have been already mentioned. His originality may be due to the fact that he owes little to schools and colleges, and he is therefore free from the academic taint, which modern Greece, in

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its zeal for learning, is apt to regard as the hall-mark of literature. To me, at any rate, it seems that the chief danger of Greek letters at present is that same desire of imitating great masters which paralysed so much of Byzantine literature. To conclude the list of those who write short stories, the names of MM. Xenópoulos and Karkavítsa may be cited, the latter of whom has dared to write at least one tale, 'Old Loves,' in the vernacular. For the novelist who deals with peasant life, this question of the language is by no means easy. To make a villager of northern Eubœia talk in the *katharévoussa* would be as absurd as to present Œdipus on the stage in the everyday garb of the modern king; yet for the descriptive portions of the tale the limited vocabulary of the peasant's language must inevitably fail. Enough has been said to show that, in the department of the short story, Greece has not a few representatives. Any one who wishes to read specimens of this branch of literature may be recommended to get the admirable collection called 'Greek Tales,' containing portraits of the authors as well as selections from their works, by M. Kasdónes.

Greece has just lost one of its leading novelists by the death of M. Roïdes, the author of the famous historical novel, 'Pope Joan.' The novel is, however, much less cultivated than the short story, though there is one Greek lady novelist, Madame Kallirrhœe Parrén, whom we have already seen as editress of a lady's paper. Madame Parrén has written three novels, which she calls collectively 'The Books of the Dawn,' and individually, 'The Freedwoman,' 'The Witch,' and 'The New Contract.' She writes in pure Greek, and perhaps the best passage in her novels is that descriptive of the Olympic Games of 1896, with their culminating excitement—the victory of a young Greek shepherd in the long race from Marathon. Besides her novels, Madame Parrén has published two volumes of impressions, 'A Year's Life' and 'My Journeys.' As a worker in the cause of Greek women, she has also composed two popularly written books on their condition

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in the prehistoric age, and during the Turkish and modern period of Greek history. Greek authoresses are, however, few as yet; one lady has written educational works and translations, another has published a political pamphlet on the Roumanian claims in Macedonia.

For the entertainment of the poor or the less educated reader, an enterprising publisher, M. Konstantínides, has successfully catered with his 'People's Library,' a series of books, costing a halfpenny, a penny, or twopence, of which 'The Orphan of Chios' may be taken as a favourable specimen. School-books are a very profitable source of revenue to the publishers, not so much on account of their price, which is usually low, but because of the constant changes, involving the purchase of new primers and manuals. Such a burden has this ridiculous system become that M. Stáes, the Minister of Education in the third Theotókes Ministry, proposed to make school-books a Government monopoly, so that the price of each book would be fixed by the Minister. He calculated in his speech on the subject (February 3, 1904) that every child of an elementary school spends 4 dr. 80 leptá on books *per annum*, every pupil of a Hellenic school 15 dr., and every scholar in a gymnasium 20 dr., involving a total annual expense of 1,600,000 dr. He added that the publishers, not content with their gains from the frequent changes of books, ordered the worst quality of paper from abroad, so that the life of a book should be as short as possible!

The classical school of Greek drama is now best represented by M. Bernardákes, a native of Mitylene, who has studied the dramatic literature of many lands, and imitates Shakespeare, without the master's fire. He has chosen his subjects from various periods of Greek history. *Merópe* is taken from ancient Greece, *Euphrosýne* from the Court of Ali Pasha of Joannina a century ago. In *María Doxapatré* he has borrowed his characters from the French conquest of the Morea in the thirteenth century; the two conquerors, Guillaume de Champlitte

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and Geoffroi de Villehardouin, are among the *dramatis personæ*, and the heroine, who gives her name to the play, is the daughter of an Arcadian *Archon*. He has also written a Byzantine play on the promising subject of Nikephóros Phokâs—the great general who reconquered Crete from the Saracens in the tenth century, and was rewarded by the Imperial diadem,—and this drama was represented in Athens on March 19, 1905. M. Bernardâkes is also one of the many dramatists who have selected Faust for their theme, and he is at present engaged on a translation of Euripides. Another dramatic author, whose style is, however, considered to be ultra-refined—for he discards the ordinary modern negative and the *thá* and *vá* of contemporary prose for the ancient equivalents—is M. Kléon Rangabês, the Greek Minister at Berlin. M. Rangabês, who is Scotch on his mother's side, is a son of the well-known diplomatist and man of letters, who wrote novels and some very readable 'Memoirs,' and who pleaded the cause of Greece, together with M. Delyánnès, at the Berlin Congress. The son produced last spring, at the Royal Theatre in Athens, at great expense—which, in his case, was no obstacle,—a Byzantine drama, originally published under the title of 'The Iconoclasts,' but rechristened 'The Isauroi,' from the Imperial dynasty of that name. One may doubt whether the furious theological controversy which raged over the worship of images in the eighth century is a suitable subject for the theatre. The temptation to bring the Athenian Empress Irene, who is the leading character in the play, on the stage of her native city was perhaps irresistible to an author, who, like his creation, is connected alike with Byzantium and Athens, and is steeped in Byzantine lore. But in spite of a splendid spectacle and great, if somewhat misplaced, learning, the play was voted as wanting in real flesh and blood. The saying of a character in Lessing's *Der junge Gelehrte* might be applied to the classic school of modern Greek dramatists—'Thou hast read dead books enough—give a look now into a living one.'

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Among playwrights who have chosen modern themes are M. Charálampos Anninos, not to be confused with his namesake, the editor and caricaturist, and M. Sourês, of the *Romeós*, who has written several *levens de rideau*. But in Greece, as in England, the drama flourishes best in adaptations and translations. Thus, M. A. Vláchos has rendered the *Œdipus Tyrannus* of Sophoklês into modern Greek, and M. Constantine Hadjópoulos has translated Goethe's *Iphigenia in Tauris*. A French play on the latter subject has recently been written by M. 'Jean Moreás,' a Greek author of great promise, who lives in Paris, and whose real name is Pappadiamantópoulos. M. Mános has presented the *Antigone* in the garb of the common language, and the disturbance caused by the modern version of the *Æschylean* trilogy, the *Orésteia*, by M. Soteriádes, has been already mentioned. Besides M. Bikélas' versions of Shakespeare, M. Kaklamános of the *Néon Asty* has prepared the *Winter's Tale* for the Greek stage. Of course, French comedies, alike in translations and in the original, are common in a city where most educated people speak French. Even Ibsen has been played at Athens in a Greek version.

Surveying the field of contemporary Greek literature, it cannot be said that it is a paying profession to the author. Except newspapers and history, the Greeks read little, and the novel or volume of short stories seldom has a pecuniary success. When we consider that free Greece is a small country, and that the strict Turkish censorship, notably at Smyrna, prevents, or at least greatly hinders, the circulation of Greek books among the large Hellenic population living in the Ottoman Empire, it will be seen that an author who writes in Greek appeals to a very limited public. Roumania and Egypt were, and the latter still is, the best market for his wares, and a Greek man of letters once told me that he had sold most of his books in those two countries. Yet, in spite of the almost certain lack of pecuniary profit, the *cacoethes scribendi* is strong among the Greeks. There is probably no country whose public

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men are so fond of pamphleteering, and a call upon an eminent Hellene in quest of information upon one point of interest is apt to be followed by an avalanche of printed matter, which he has at one time or another composed upon various other subjects of no immediate importance to his visitor. These pamphlets often show considerable research ; but, as a rule, what Greek critics consider most is correctness of style rather than subject-matter. Modern Greek literature has not yet produced a great original genius ; indeed, it would be as difficult for him to be recognised as such during his lifetime by his intensely critical fellow-countrymen as it was for a saint to be canonised till long after his death. But in historical scholarship the Greeks have made remarkable progress, and, in the domain of journalism, they have produced a Press which is neither vulgar, nor prurient, nor unfair to its political opponents. That a nation so keenly intellectual will one day show us the immortality of Greek genius in a language which, if at times mutilated, has never died is scarcely a Utopian idea.

CHAPTER VII

PUBLIC EDUCATION

THE enthusiasm of the Greeks for learning is one of those national characteristics which cannot fail to strike any one acquainted with the attitude of the British parent and his athletic progeny towards the acquisition of knowledge. Even in the dark days of the Turkish domination, a Corfiote, by founding at Venice a Greek school, the Flangineion, which still perpetuates his name, created an educational centre, whence instructors were gradually disseminated over the Greek communities; and education was one of the first cares of the modern Greek kingdom. The French scholar Buchon, certainly no obscurantist, who visited Greece seven years after the accession of Otho, remarked that the Greeks wanted to be well educated before they had the necessities of life. 'Greece,' he wrote, 'seems to desire before all else academicians, philosophers, and poets; later on she will produce carpenters and locksmiths.'* The same tendency, occasionally checked by those who have seen the dangers of an intellectual proletariat, has gone on since Buchon's time, and the old Greek song of the lad who stole out, in the evil Turkish days, by the light of the moon, 'to study letters, God's poems,' is still true of the poor Greek boys, who will practise heroic self-denial in order to learn; while sacrifices scarcely smaller have been made by others, who have denied themselves

* Buchon: '*La Grèce Continentale et la Morée*,' p. 85.

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marriage and other luxuries, in order to bequeath large sums for educational purposes.

The educational system at present in vogue recognises three grades of public schools—the primary, or deme schools, the Hellenic schools, and the Gymnasia. According to the latest figures, courteously supplied to me by the Ministry of Education, there are 3123 public primary schools, with 189,903 pupils of both sexes. It may be remarked, in passing, that except in very small places, the education of the two sexes is conducted in separate school-houses, and this remark applies to all three grades of schools. Accordingly, out of the primary schools above mentioned, 523 are for girls, who frequent them to the number of 39,745. The girls do not go out to school in such numbers as they might, because many old-fashioned parents think that education is bad for their morals, and unfits them for domestic life, and it is only in recent years that there have been many elementary schools provided for them. The instruction in the public primary schools is carried on by a staff of 4055 teachers.

Elementary education is compulsory; but, till late years, owing to want of funds, the Government was not very strict in enforcing the law; indeed, in Thessaly, the latest acquisition to the Greek kingdom, where the inhabitants are all cultivators of the soil, and are more anxious than most Greeks that their children should follow in their footsteps and remain on the land, there is still a large amount of illiteracy, and attendance at school is by no means universal. Poverty is, however, no bar to elementary education, for the parent is not called upon to pay a single *lepton* for the instruction of his children in the deme schools. Those institutions are maintained in three different ways. In some places, such as Athens, Patras, and other rich towns, the demes defray the whole cost out of the municipal funds. In other demes, the resources of which are not so large, the expense is divided between the municipalities and the State. In yet

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a third class of demes, those which are very poor, the State supports the whole burden of the elementary schools. Thus the requirement of the Constitution is fulfilled, which states (Article 16) that the Government shall contribute to elementary education 'in proportion to the necessities of the demes.' The Budget for 1903 contained an item of 1,526,900 dr. for elementary education, of which 1,200,000 dr. went in the form of subsidies to the poorer demes. Of course, politics exert their baneful influence here as in most other departments of Greek life, for deputies are apt to demand fresh schools (with corresponding Government subsidies) for places in their constituencies, not because they are wanted, but to please influential local men or for the purpose of rewarding their friends. Often, too, a schoolmaster of the first class, who of course receives a higher salary, is appointed to a school where one of the third class would do as well.

The deme schools fall into two divisions, the so-called 'common schools,' which contain only four classes, and where the curriculum extends over four years, and the 'complete schools,' which have the full complement of six classes, and where the pupil remains six years. These latter, however, exist only in the capitals of the twenty-six prefectures (*nomoi*) into which Greece is now divided, and in the larger of the subordinate towns, the capitals of the former, but now abolished, sub-prefectures. Boys and girls are expected to begin their attendance at the elementary schools from their sixth year, and the curriculum is the same for both, except that the girls learn needlework. The subjects taught in the 'common schools' include religion—Roman Catholics and Jews having their own separate religious instruction—reading, writing, arithmetic, geography, ancient and modern Greek history, singing, and drawing. It is very important to notice that the reading-books are all written in the pure Greek now in vogue, from which the ordinary phrases of the vernacular are rigidly excluded, so that a boy who has always heard water called *neró* and bread *psomí* in his

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parents' cottage will suddenly find himself confronted with the classical equivalents, *hýdor* and *ártos*, when he embarks on his first reading-book. Some schoolmasters even complain that the language is at times so archaic as to be quite unintelligible.

The effects of this determined attempt to make the Greeks speak the pure language cannot fail to become more and more apparent. An elderly man of letters recently remarked to me that his manservant, educated at a deme school, spoke better Greek than his master, and I have repeatedly found not only that the younger men among the poorer Greeks speak much better than the older generation, but that they like to show off in conversation the fine phrases which they have picked up at school. I remember a coachman at Athens once rebuking me for using the vernacular, instead of the classical, word for 'mountain;' he said that it was a shame to corrupt the language, and went on to discourse on the relative difficulty of Herodotus and Thucydides! Fancy a London cabman remonstrating with a fare on the use of slang, and comparing Macaulay with Carlyle! As regards history, that of ancient Greece is first studied in the third year, that of modern Greece in the fourth. In the 'complete' schools the pupils begin mediæval Greek history; indeed, the fifth year's course includes a little handbook, by no means a bad one either, containing a brief account of the fortunes of Hellas, from the date of its conquest by the Romans down to the period of its regeneration, and including brief biographies of the principal heroes of the War of Independence. Of course, such manuals must of necessity be scrappy; but they are intensely patriotic, rather than severely impartial, in tone, gloating over the defeat of the Bulgarians by Basil 'the Bulgar-slayer,' in the eleventh century, depicting the Turk as mostly black, and pointing out, in conclusion, that Macedonia, Thrace, Asia Minor, the Turkish islands in the *Ægean*, Crete, and Epiros still await their liberty. It is significant, in the light of

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modern politics, that in the maps used to teach geography in the elementary schools, the region between the Danube and the *Ægean* is described, not as 'The Balkan' but 'The Hellenic' Peninsula. And in the maps which show the extent of Hellenism, Cyprus is put down as a Greek island. On this point Greeks are convinced, but polite, when talking with Englishmen. I was once asking the director of a large Gymnasium whether many of his pupils came from 'enslaved Greece.' 'Yes,' he replied, 'from Macedonia, Karpathos, and Cyprus—if you will allow me to include Cyprus in "enslaved Greece."' These maps are often bought from the 'Society for the Spread of Greek Letters,' of which M. Zaïmes is president; but the sphere of this society's operations is mostly 'unredeemed Greece,' to which it supplies didactic books and maps gratis; from it the young Greek of Asia Minor, Macedonia, Epiros, and Cyprus receives his notions of historical and modern geography. I have noticed that some of the maps used in the schools of Greece require bringing up to date, railway communications being sometimes omitted and sometimes anticipated, after the fashion of that English guide-book, which nine years ago gave the still unfinished Piræus-Larissa line, stations and all!

In the two highest classes of the 'complete' elementary schools the pupils read some of the easier ancient Greek writers, such as Xenophon and *Æsop*, and also study botany, geometry, and a little geology. English readers alarmed at this comprehensive programme of studies will learn with relief that, by a recent law, gymnastics are compulsory for all, girls as well as boys, except those physically defective, in all public and private schools, for at least three hours a week, and that regularly once a month all the pupils are enjoined to take more or less long walks, accompanied by their masters. The same enactment provides that every school shall have a gymnasium attached to it, and maintained at the cost of the State, and that whenever possible swimming shall be taught

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to all schoolboys, and that those in the upper classes of the intermediate schools shall practise rowing and shooting at a target. Every year, during the last weeks of Lent, gymnastic competitions are held, in which all the schools take part. Thus the old Hellenic ideal of education, as consisting of *mousiké* and *gymnastiké*, being revived; if more attention be paid to the latter, it will be well for the future of a race, which, in the towns, seems in danger of losing the splendid physique of the old fustanella-wearing peasants of the Peloponnesos. There are no half-holidays in the Greek schools, but on the great festivals of the Church they are closed, and there is a long summer vacation from June $\frac{1}{14}$ to September $\frac{3}{16}$, when the scholastic year for all the public schools begins.

The teachers in the deme schools are of three classes: the so-called *demodidaskaloi*, who form the highest class, and who must have studied for three years in one of the four training colleges which have been founded at Athens, Tripolis, Larissa, and Corfu; the *grammatistai*, who have studied only one year; and the *grammatodidaskaloi*, the lowest class, who are eligible if they have passed through the Hellenic schools. Fortunately, the numbers of the highest class are increasing every year, while those of the two other classes show a corresponding diminution. The female teachers are expected to have spent seven years at the *Arsákeion*, or girls' college at Athens, to which I shall allude directly. From the pecuniary point of view, the prospects of an elementary school-teacher cannot be described as alluring. The director of a deme school receives no more than 150 dr. a month, a directress the miserable monthly pittance of 120 dr., and even these sums are not always regularly paid. Hence their lives are a struggle for a bare subsistence, though in one very important point the lot of the elementary schoolmaster is much better than that of the higher members of the teaching profession. For he cannot be arbitrarily dismissed, except for bad conduct, and therefore enjoys a security such as his better-paid

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colleagues, liable to be shifted or cashiered according to the political exigencies of the Minister of Education, cannot boast. The beneficial results of this practical fixity of tenure are seen in the desire of the elementary schoolmaster to improve his mind. Most of the subscribers to the Greek 'Encyclopædia,' published by a well-known foreign firm at Athens seven years ago, were drawn from this very class. But the social position of the teacher, even in democratic Greece, is not good, though it is improving in the towns, and Greeks are apt to look down upon a lady who earns her bread by teaching. I heard of a case not long ago where the ordinary prefix of 'Mrs.' (*kýrria*) was scornfully refused to a lady teacher; and there are instances of Greeks of small means who have lived in England, and have endeavoured to add to their income by teaching in Greece, finding their residence in the latter country under such conditions unpleasant.

As regards the supervision of the deme schools, there is a council for the purpose in each prefecture, composed of the bishop, the director of the Gymnasium, or the head of the Hellenic school in case there is no Gymnasium, the inspector, and two members of the local community, one of whom must belong to a learned profession, while the other must be either a merchant or a manufacturer. The inspectors are almost always men; indeed, there are only three ladies in the whole of Greece employed in the inspection of schools.

Next after the deme schools come the Hellenic schools, of which there are (according to the latest figures) 276, with 18,080 pupils. The name is somewhat misleading, because, in one sense, all Greek schools are 'Hellenic;' but it has been bestowed upon these particular institutions because of their specially classical curriculum, on the analogy of the German *Lateinschulen*. Here the average age of the pupils is from twelve to fifteen years; but attendance is voluntary. As, however, the pupil pays only 8 dr. a year in fees, and the State makes up the rest,

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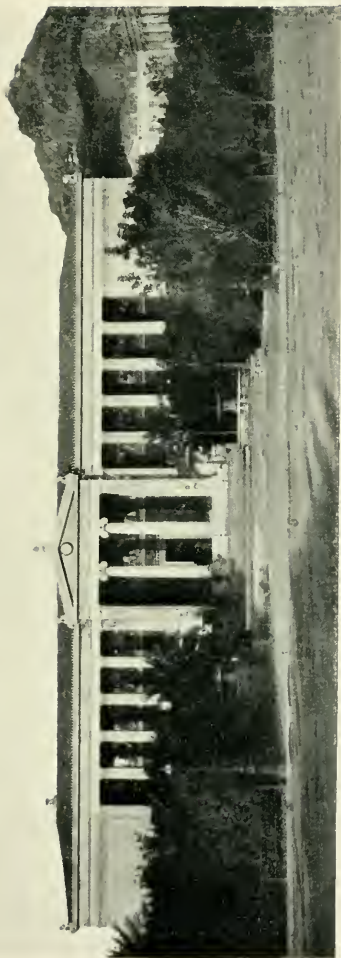
expense constitutes no bar to the prosecution of studies beyond the elementary stage. The Hellenic schools usually consist of three classes (in some small places only one or two); but the two highest forms of the 'complete' deme schools are reckoned as equivalent to the two lowest of the Hellenic, so that a capable pupil, who goes on from the former school to the latter, is usually placed at once in the second, or even the top class. When they have the full complement of three classes, these schools are called *scholarchêta*, and the director blossoms out into a full-blown *scholárches*, in the magnificent vocabulary of official Hellas. The full course here is three years, and the curriculum, which is fixed by the Ministry of Education, provides for from twenty-seven to thirty hours' work a week. Both Roman Catholic and Orthodox pupils hear sacred history lessons in class; the Jews only that of the Old Testament; theology proper is taught to the Catholics at home by teachers of their own creed—an important provision, as the Cyclades, where there are many Roman Catholics, have the largest number of Hellenic schools,—to the Jews by their own Rabbis. Among profane subjects are mathematics, orthography, calligraphy, drawing, physical science, geography, modern and ancient Greek, the last named having, as is natural, the lion's share, or from seven to eight hours a week of the curriculum of these pre-eminently classical schools. The pupils grapple with the dual number, the optative, and the other lost riddles of the ancient grammar, and read Æsop, Ælian, and Xenophon. The historical course is mainly the same as that for the two highest forms of the 'complete' deme schools, and includes ancient and some part of modern Greek history, stopping short, as usual, at the reign of Otho. The study of foreign languages begins with the second class of the Hellenic schools, when the young Greek applies himself to French for two hours a week. In the highest form, one hour a week is set apart for Latin—a subject of dubious value for the heirs of ancient Greek literature. Latin literature being

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admittedly, at best, an excellent copy of the Greek classics, it may be asked why young Hellas should pore over the 'Æneid' when it counts the 'Iliad' among its national heirlooms. Accordingly, there is a movement in Greece for the abolition of Latin. In the Hellenic schools three hours a week are appropriated to gymnastics, which are practised for an hour every other day, and the above-mentioned law enforcing physical exercises applies to intermediate no less than to elementary education.

The directors of the Hellenic schools are paid from 200 dr. to 250 dr. a month, a subordinate schoolmaster from 100 dr. to 250 dr.; but neither the one nor the other can hope for fixity of tenure, for, unlike the staff of a deme school, they are at the mercy of the Minister. Moreover, the whole position of the Hellenic schools is at present uncertain. Following out a policy which had for some time been under discussion, M. Stáes, the Minister of Education in the Theotókes Cabinet of last year, proposed to abolish the Hellenic schools altogether from September, 1904, thus effecting an annual saving to the State of 800,000 dr. In their place, he advocated compulsory attendance at the deme schools for six years, and the addition of another class to the Gymnasia. Thus, the Hellenic schools would be absorbed between the two grades on either side of them; the two lower forms would be thoroughly merged in the two highest of the 'complete' elementary schools, the highest class would become the lowest of the Gymnasia. Needless to say, vested interests are strongly opposed to this drastic reform, which has for the present been dropped.

The highest grade of public schools is represented by the Gymnasia, which, together with the Hellenic schools, compose what is called 'intermediate' education. Of these there are forty, with 4459 pupils. The curriculum here lasts four years, corresponding to the four classes into which the pupils are divided. Even here the pupil pays nothing except an entrance fee of 15 dr. for the first six months, and 10 dr. for the second six months of



THE UNIVERSITY, ATHENS.

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each year, the State paying the rest ; so that, except for the cost of school-books, which devolves on the parents, we may say that not only elementary but also both grades of intermediate education are practically free. The course in the Gymnasia is pre-eminently classical and theoretical. Out of the thirty-one to thirty-five hours a week devoted to work, ten are assigned to ancient Greek, and two or three more to Latin, while French, the only modern language taught in any of the public schools, has only three hours set apart for it. Here the pupils study the chief masterpieces of their ancient literature : Thucydides and Plato, Homer, Æschylus, Sophokles, the orators, and 'the easier parts of Aristotle'—if any part of that philosopher can be so described. In Latin they are not so far advanced, studying Cæsar, Cornelius Nepos, Livy, Sallust, and Cicero among the prose writers, and Ovid, Horace, and Virgil among the poets. I once attended the Latin lessons of the boys at the *Varvákion*—a typical Gymnasium at Athens, founded sixty years ago by M. Varvákis, who, like most of the educational benefactors of Greece, was a native of Epiros, and whose statue is outside the *Záppeion*—and I found them grinding through the sorrows of Dido much in the same way as our own public schoolboys. Sacred history and theology, mathematics (including geometry, and trigonometry in the highest class), botany, zoology, philosophy, and logic in the top form are among the minor subjects. In the last year the pupils study the geography of the world ; and in history the Gymnasium course includes both Greek and general European history, that of Greece down to the War of Independence, that of Europe down to 1815. Five hours a week are devoted to gymnastics. It should be added that the monthly salary of the director (*gymnasiárches*) of one of these schools is but 350 dr. to 360 dr. a month, those of the men below him 200 dr. to 300 dr. Needless to say, their careers are at the mercy of the Minister of the day.

Such is the condition of public elementary and

intermediate education. The defects of the system are threefold. From the point of view of the teachers, while those engaged in the deme schools enjoy practical fixity of tenure, those whose business it is to impart intermediate instruction are never safe. Ministries in Greece come and go with extraordinary rapidity; the present Parliament, elected in November, 1902, has already seen five changes at the Ministry of Education. One has but to look at the huge lists in the daily *Official Gazette* of schoolmasters moved or removed, often in winter-time, to realise how insecure is the post of an unhappy schoolmaster.* A friend of mine, a thorough Athenian, miserable in the country, found himself moved one day by a Minister, upon whom he had no claims, to a remote village in Kephallenia. By means of assiduous ante-chambering at the Ministry during his vacation, he secured his restoration to Athens; but scarcely had he returned when a fresh crisis brought into office a markedly hostile Minister, who at once suspended him altogether. It is true that the travelling expenses of officials, when moved without their own desire, are borne by the State, but that constitutes a heavy burden on the impoverished Exchequer.

The worst of this system, however, is that the teacher must, in his own interest, ever keep one eye fixed on Athens; whether he likes it or no, he must become a politician, for to him politics are his bread-and-butter, and he cannot feel a deep interest in a class of boys whom he may have to hand over to a successor of another political colour to-morrow. The pupils themselves resent the removal of a popular master. Not long ago the boys of the *Varvákion* went round to the newspaper offices, and complained that the Government had removed their director and had left them without teachers, owing to the frequent changes consequent on the accession

* As *Romeo's* wittily said, in its address to the recent Congress of Schoolmasters at Athens: 'Whoever of you lives in free Greece is often moved in mid-winter.'

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to office of a new Minister of Education. They were followed by a deputation of five lads in sailors' suits from the third class of one of the Hellenic schools, who protested that they had no mathematical tutor, and so would cut a poor figure in the examinations! Both these juvenile deputations, with characteristic Greek belief in the power of the printed word, urged the Press to espouse their cause! The Minister has himself admitted the badness of this system, for part of his scheme of reform was that the *personnel* of the schools should be placed under the philosophical faculty of the University, that the masters should be appointed by him from those who hold its diploma, and that he should have the right of moving or removing them only on the proposal of the faculty. A second glaring defect is the frequent change of books. So highly centralised is Greek education, that in all three grades of public schools, subjects and hours are fixed by the Ministry, and in the case of both the deme and Hellenic schools it also issues lists of the books which must be used. Every year a competition is held for the writing of school-books, which benefits no one but the successful authors and the publishers. A reading-book now before me states that by a decree of the Minister it is ordered to be used for five years in the second class of all elementary schools, and that is the usual life of a school-book, though it may be less. Moreover, a good manual may sometimes be changed for a bad one, and there is no one recognised grammar of the language, so that it may happen that a child changes grammars two or three times. To publish school-books is so lucrative, that in order to save expense to both parents and teachers, it has been proposed that school-books should be a State monopoly and that the Minister should fix the price of each book.

A further defect in the public school system is the cost to the State. I have already given the amount of Government subsidies to the deme schools; the cost of intermediate education is naturally far more, for here

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the State has to bear almost the whole burden, amounting in the Budget of 1903 to 2,557,512 dr. Besides, the extreme cheapness of intermediate education to the pupil, owing to the low fees, naturally increases the ranks of the intellectual proletariat. Many go on to the Hellenic schools simply to obtain places in the Civil Service, and thus the disease of place-hunting, which is sapping the Greek body politic, is actually nurtured by the State itself. The wiser Greeks see this themselves; but, as a leading statesman once said to me: 'I agree with you, but I dare not oppose education, for fear of being called an obscurantist.' For education is still the great fetish of Greece, where to 'know letters' is considered to be of more value than a system which develops character and makes men less learned but better citizens and more independent. In the case of female education the same defect is apparent; hence in the country districts the shrewder people sometimes oppose the establishment of a school for girls. In one respect, indeed, the Greek public schools have the faults of our own: it will have been noticed that, with the exception of French, modern languages are absolutely neglected, and it was only in the very practical island of Andros, which has commercial relations with England, that I found provision made for the teaching of English in the school.* But the Andriotes, prosperous and hard-headed shipowners, are less political and far more practical than most Greeks, caring less for culture than for solid comfort. The *Alliance française* has, however, evening classes at Athens and Syra for teaching French, and four years ago a similar institution, the *Alleanza italiana*, subsidised from Italy, started teaching Italian in the capital of the Cyclades.

As an instance of the religious toleration which characterises the educational policy of the Greek Government, it may be mentioned that the State grants subventions to both the Jewish and the Mussulman schools at Larissa.

* A recent decree orders it to be taught to the naval cadets.

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In addition to the public schools, Greece also possesses 211 private elementary schools (of which 147 are for girls), with 8710 pupils, and 16 private intermediate schools, with 1149 pupils, of which the college at Corfù, called after Capo d'Istria, is a good example. If a child's parents so desire, he may enter one of the private elementary schools, instead of a deme school; and the subjects taught are exactly the same in the private schools, elementary and intermediate, as in the public establishments of the corresponding grade. They are chiefly frequented by the children of parents who live in 'enslaved Greece,' and who therefore cannot look after their children personally, and by the offspring of those free Greeks who are sufficiently undemocratic to desire more select companions for their children. It is said, however, that the results are not altogether satisfactory; the private school imparts more 'parlour tricks' to its pupils, but fits them less well for the battle of life, and the qualifications, moral and intellectual, of the proprietor are apt to be an unknown quantity, because any one may found a private school if he can obtain a Royal decree for the purpose.

Two institutions for the education of girls deserve special notice—the *Arsákeion* and the Hill School, both at Athens. Some sixty years ago, M. Arsákes, a wealthy Epirote from Joannina, a place to which, as a Greek historian has truly said, 'Greece owes the regeneration of education,'* gave a considerable sum for founding an educational society, which, with the aid of a Government subsidy, owns the *Arsákeion* and its three branches at Patras, Larissa, and Corfù, containing between them an annual total of nearly 1800 pupils. There is a *Kindergarten* preparatory to the other grades, and the pupils, when six or seven years old, enter the elementary school, organised on the lines of the deme schools, passing thence, if they stay on, at the end of four years to the intermediate division, the course in which lasts four

* Paparregópoulos.

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more. Above that is the training college, which grants certificates, as we saw, to female teachers in public schools, and which gives theoretical and practical instruction in the art of teaching during its three years' course. The girls of the intermediate division study the usual subjects of that branch of education, including ancient Greek, with such authors as Xenophon, Thucydides, Plato, and Homer. The higher classes embark on psychology and philosophy. Modern European as well as ancient and modern Greek history is included in the course. Of modern languages French is alone compulsory; but the Athenian ladies owe their proficiency in that and English, which many of them speak extremely well, rather to their private governesses than to their lessons in school. Singing, for which there is also a special academy at Athens, known as the *Odéion*, is compulsory in all—painting only in the higher classes—but the piano is optional. Nor are more practical subjects neglected. Thus sewing and household work are taught, there are gymnastics three hours a week for all the classes, and a lesson in hygiene is given by a doctor. The fees vary according to the requirements of the pupils. Those who both eat and sleep at home pay from 5 dr. to 25 dr. a month; those who eat at the school but sleep at home pay from 20 dr. to 40 dr.; while the boarders pay 100 dr., which includes everything, not excepting books. The organisation of the *Arsákeion* is very democratic, and the institution was at one time the favourite school for the girls of all classes; but the tendency has grown up even in democratic Greece for the best families to send their daughters to private schools, so that the *Arsákeion* is neither so fashionable nor so flourishing as it once was.

Another remarkable institution for female education is the Hill School for Girls, founded as far back as 1831 by the American missionary after whom it is called. Its beginnings were humble, as befitted a time when Athens was not yet the capital. It was started in an old Turkish house; in fact, the earliest lessons were imparted in a

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cellar, as houses were few and hard to obtain. Four years later it was moved into the delightful house which it still occupies, and its present directress is Miss Mason, a niece of the founder's wife, so that continuity of management has been preserved. The distinctive note of this school is that, though owing its origin to a missionary, there is no attempt whatever at proselytising, and no one dislikes proselytising more than the Greek. So far from interfering with the religion of the pupils, the directress encourages it, and there is a small Greek church on the premises, where on Sundays a Greek priest officiates. Of the many Greek services that I have attended none has struck me as more simple and more interesting than this, where the girls take the part of the reader and assist as servers at the altar, and where the priest delivers—what is rare nowadays in Greek churches—a sermon, straightforward and practical on a text from the Gospel of the day. At present the Hill School contains 36 boarders and 161 day pupils. Most of them come from 'enslaved Greece,' and the cleverest, it is observed, are usually from there; while Thessaly, which may yet save Greece from the fate of the over-clever by supplying that stolid element so necessary to the success of nations, sends those who are least successful at book-learning. The ages of the children, all of whom except about three are girls, range between five and seventeen, and there are ten classes. Here, too, the Government prescribes the hours of work. All learn modern Greek, French, and English (this last a great advantage which the Hill School possesses over its rivals), and the five upper classes are initiated into ancient Greek also. When I visited the school I found the girls in the highest class reading Sophokles with their master. All the classes have gymnastics for three hours a week.

One of the most curious spectacles in Athens is the night-school for poor boys, which forms a section of the *Parnassós* Literary Society. While walking about the streets in the daytime, the visitor to the Greek capital

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cannot have failed to notice the little shoeblacks (*louístroi*), who form such a prominent feature of street-life, poring over a tattered book in their spare moments, and using their blacking-boxes as a reading-desk. These lads are preparing their evening lesson for the *Parnassós* school, where instruction is given every night, except during the three summer months and on great festivals of the Church, between the hours of 6 and 8.30 p.m., to boys who are engaged in earning their living during the day, and who therefore do not frequent day-schools. Attendance is purely voluntary, but such is the thirst of the young Hellene for learning that there were 2149 poor boys on the school lists during the last scholastic year for which I have been able to procure the figures, of whom no less than 725 were shoeblacks and 495 servants. The boys are mostly between the ages of ten and fifteen, but the school accepts pupils from seven to twenty, who are divided into five classes, arranged, as in our public schools, in parallel divisions, as otherwise they would be unduly large. The boys have no expenses to pay, except that of their books. Beginning in the lowest class with learning to read, they rise in the highest to the study of Xenophon in a modern Greek version. There is no apathy or bashfulness about these eager learners. When a stranger is present every boy in the form is anxious to show off what he can do, and I recall the zeal which a tiny Macedonian from Vodena showed in spelling out his book, and the conscious pride with which the older boys first read aloud a passage of 'The Anábasis,' and then, closing the text, gave in their own words an excellent summary of what they had read, answering at the same time the geographical and other questions of the master. Besides Greek, religion, mathematics, Greek history, physiology, calligraphy, drawing, singing, gymnastics, and geography are taught, and a map of the Hellenic world (with Cyprus, of course, marked as part of it) hangs in every class-room to instil patriotism and the 'Great Idea' into the minds of these

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juvenile politicians. As I looked around, however, on their thin, eager faces, marked already by the struggle for a livelihood, I felt that their bodies rather than their minds were in need of food. Yet care is taken of their health. The school has its doctors, medicine is given free, and much attention is paid to cleanliness. Every week a member of the managing committee visits the school.

As we have seen, the main fault of Greek education is that it is too literary, and tends to produce officials and members of the learned professions rather than men of business. Of late years, this error has begun to become apparent; some have even left the University for commerce; and several schools have been founded for technical education. One of these is the Industrial and Commercial Academy of M. Rousópoulos at Athens, which, during the eleven years of its existence, has done something towards turning the attention of young Greece to the bread-and-butter sciences. It consists of a preliminary school, where the elements of a good general education are given, and of six special technical schools, divided between agriculture, manufactures (such as oil, wine, and soap), commerce, mining, engineering, and the mercantile marine, the course in each of which is two years, the annual fees for the preliminary school being 325 dr., and for each of the six technical schools 385 dr., while board costs 1200 dr. more. In the preliminary school no Latin is taught, but such practical languages as French, English, and Italian. The Academy has at present 220 pupils, from Crete and Macedonia as well as Greece, and 36 professors; it deservedly enjoys the patronage of the King, himself interested in industries, and receives an annual subsidy from the municipalities of both Athens and the Piræus. I am told that its pupils have no difficulty in finding posts in private commercial and industrial concerns, and do not join in the hunt for Government employment. A more recent institution, the Athenian School of Trade and Industry, has

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the same object. Here, also, there is a preparatory class, and the rest of the school is divided into a commercial and a technical side, the course in each of which is three years, and the annual fees from 260 dr. to 410 dr. for each of the two branches, according to the class in which the pupil is placed. On the commercial side, the main subjects are French, English (with Italian as an optional subject), political and commercial geography, physics, chemistry, the elements of commercial law, political economy, the elements of civil and constitutional law, and the law relating to the custom-houses. There are also exercises in banking; but the director pointed out to me one flaw in the curriculum, which is universal in Greece, namely, the lack of any instruction in Turkish—a language most useful to Greek consuls and men of business in the Levant. On the technical side, the course includes applied physics; chemistry in general, and as applied to manufactures; agriculture, especially with regard to the production of currants, oil, and wine (in which Greece has fallen behind for lack of proper scientific methods); and practical French and German. Last year the school had about eighty pupils from free and 'enslaved' Greece, including a small contingent from Crete, and it not only receives a small subsidy from the municipality of Athens, but has been recommended to the notice of the local authorities of Greece and Crete, and to the Greek consuls abroad, by the respective Governments of those two countries.

Besides these two private technical academies, there are two commercial schools, supported by the Government, which, however, at present gives no more than 6000 dr. for commercial education in the whole of Greece, one at Athens and the other at Patras; while Kephallenia, an island noted for the shrewd business instincts of its seafaring inhabitants, of whom the late M. Vagliano, of London, was a type, possesses a similar institution, founded and maintained by the late M. Petritzes. M. Maraslês, of Odessa, the founder of the

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library which bears his name, has also given a sum of money for erecting another commercial school. There is also the French Catholic Commercial School of the Holy Cross at Naxos, which is under the special protection of the French Minister at Athens. Greece has one purely mathematical school, corresponding in status to one of the classical Gymnasia; its pupils alone are eligible for the Polytechnic, which has been aptly described as 'the practical University of Greece,' and which, it is almost unnecessary to say, was started by a body of Epirote Greeks. The Polytechnic is worthy of its name; it gives instruction in 'many arts,' and within its walls the practically minded Greek may learn mechanics, engineering, telegraphy, and shorthand.

The Greek Agricultural School is at Halmyrós in Thessaly, and agricultural stations exist at Athens, Larissa, Mesolonghi, Patras, Kalamata, and on the island of Vido in the harbour of Corfu, which old British officers will remember as the site of the costly fortifications which we blew up when we evacuated the Ionian Islands. It has been proposed to increase the number of these stations; but there are not wanting critics who contend that they are a failure and a needless expense. Unfortunately, there are too many people in Greece of the same opinion as a clever Hellene, who once said to me, 'The Greek is fit for something better than manual labour.'

The apex of literary education is the University of Athens, which was founded as far back as 1837, or soon after Athens became the capital. It is divided into five faculties: theology, law, medicine, philosophy, and mathematics, the last including also a pharmaceutic school, the course for which is three years, or one year less than that for the four older faculties. By far the most favourite study with the undergraduates is that of law, hence the enormous numbers of briefless barristers in every Greek town; medicine is a bad second; philosophy (which faculty includes philology and history, as well as philosophy

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proper) comes third; and theology is easily last, as is only to be expected from the deplorable condition of theological training in Greece. Mathematics only last year became a separate faculty. The labours of the students cannot be described as exhausting, unless they choose to make them so, for there is only one examination, and that at the end of the four years, and extremely few are 'ploughed.' It is true that the student has to obtain a certificate to the effect that he has attended the courses of his professors, and for each of these certificates he pays 2 dr. a year; but, as there is no check upon his attendance, he may, and frequently does, stop away in the country altogether, without putting in an appearance at lectures till the moment for paying the fee arrives. Not long ago, I heard of a case where a student passed one of his examinations by proxy. Lecturers with a reputation, such as Professors Karolίδes and Lámpros in history, easily fill their class-rooms, not only with students, but with adults; and even foreigners, as I know from personal experience, may attend them. Taken as a whole, indeed, the professorial staff of the University is a very able body of men, and the reason may be found in the fact that, though they are appointed and paid by the Government, they very rarely lose their places when a change of Ministry occurs. There have been only two instances in recent years of the removal of a professor for political causes, and on both those occasions there was little short of a revolution among the students, for the professors are usually popular with their pupils, and are, indeed, apt to pander to their opinions, so as to curry favour with them, after the manner of some 'popular' proctors nearer home.

In the Budget of 1903 the State expended 533,830 dr. on the University, and in former years it has devoted an even larger sum to academic education. The fees of the students are so small that they are a very slight hindrance to those who desire a university education. In addition to the small sum required for the certificate of attendance,

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there are two fees—one of 100 dr. for the first six months of each academic year, and one of 60 dr. for the second six months, amounting for the full four years' course to no more than 640 dr. ; and an examination fee of 250 dr. for the legal and medical faculties, and of 150 dr. for the other schools ; finally, the diploma costs 50 dr., so that a university career in Greece, from first to last, costs, in fees, well under £30, or about the amount which some Oxford colleges levy in the shape of 'caution-money' from their undergraduates. On the advantages of University education in Greece there are two very opposite opinions. Of course, the enthusiastic educationists, of whom Hellas has many, including naturally those who have worked their way up to professional chairs from the humblest beginnings by dint of praiseworthy self-sacrifice, regard academic laurels as an object before all else to be sought, and point to the University as one of those institutions which place Greece in the van of culture in the Near East. There are, however, many more practical men, who see that the University is preparing an intellectual proletariat, which is a grave national danger ; and the Government foolishly encouraged this tendency by ordaining that all its officials should have a diploma. One meets Greeks in the humblest stations who have had a University career, and have found that it led to nothing. I knew one hotel interpreter who had been an undergraduate, and recently a student turned bootblack to earn his living, amidst the applause of his fellows. The late M. Trikoúpes, in his educational policy, as in so much else, the wisest statesman of modern Greece, was so convinced of this evil that eleven years ago he put a tax, in the form of a stamp, on all entries to the University.

At the present time a reaction against University education seems at last to have set in, consequent on the growth of technical schools, and the number of students has fallen off. Thirteen years ago it was 1500 more than it is now, and the latest available figures show a total of

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only 2356 undergraduates, or an average of about 600 freshmen a year. Of this total about one-third comes from 'enslaved Greece,' and it is this factor among the students which gives the University its real importance, and which makes it the spoiled child of Greek Governments. For every Greek from beyond the present frontiers of the kingdom who has studied at Athens goes back to his native town or village imbued with the 'Great Greek Idea,' of which he thenceforth becomes a missionary. It is among these Athenian graduates, the doctors and the lawyers of 'unredeemed Greece,' that the flame of patriotism burns most brightly, and we can, therefore, scarcely wonder that no punishments are meted out to students who indulge in political demonstrations, or that the Prime Minister turns a sympathetic ear to the Macdonian *alumni*, who ask to be relieved from all fees, on the ground that their homes have been devastated by the Bulgarian bands. But if the University of Athens is a centre of Hellenism all over the Balkan Peninsula and yet further afield, it is none the less a terror to statesmen. Soon after its foundation, old Kolokotrónes shrewdly said, pointing to the University, and then indicating the Palace in the distance, 'This house will eat up that one'—a prophecy perhaps fulfilled when Otho fell, in 1862. At the Gospel Riots of November, 1901, when the first Theotókes Ministry had to resign, the students were the principal cause of the disturbances which led to its resignation. More recently, in the winter of 1903, their zeal in the cause of pure Greek, assiduously fanned by one of the professors, found vent in another riot, and forced the Rállés Government to stop the performances of the *Orésteia* of Æschylos in the version of M. Soteriádes at the theatre. For this reason some think it would be better if the University were at Corfù, so that the students would be removed from the exciting neighbourhood of the legislature.

Unfortunately, political demonstrations, in which they are usually solidly unanimous, and an occasional

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jollification, form their chief diversions ; for games do not play the same part in University life at Athens as at Oxford, and gymnastics are looked upon as a nuisance. During the first two years of their course they are now, however, forced by law to go to the 'academic gymnasium' at least thrice a week, and unless they are regular in their attendance they do not receive their certificates. The director, having been in England, is very strict, and his capacity and independence have so far enabled him to keep his post, whether Ministries come or go, and so to render invaluable services to the physique of studious Hellenism. Generally speaking, student life at Athens presents no special features. There is no longer anything like the versatile and highly developed academic organisation of the fourth century after Christ, of which Libánios and Gregory Naziazenós have left us such a curious picture. There is now little or no corporate life among the undergraduates ; the nearest approach to it are the clubs and societies which those from the same part of Greece form among themselves. But there are no matches between them, as would be the case in England. Nor is there any difference in status between 'men' of the first, second, third, or fourth year ; even the 'fresher' is at once the equal of his seniors in the general estimation, according to the democratic principles so deeply implanted in the Hellenic breast. There being no colleges, but the University being merely a teaching and examining body, the students may live where they like—in hotels, rooms, or as they please ; those from the provinces are usually to be found at the 'Café de Gambetta,' opposite the University. All alike enjoy absolute liberty. Perhaps for that reason they are—except in times of political excitement, or when the language question is under discussion—a harmless and inoffensive body of young men, hardly, if at all, distinguishable from the crowd, for hitherto they have worn no distinctive badges, caps, or dress. Recently, however, there has been a movement in this direction, and the students are seeking

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for special privileges, in the shape of reduced fares, from railway and steamship companies.

The University year begins on October $\frac{1}{14}$, when the professors resume their lectures; but the students are enrolled in September. Every year a fresh rector is installed, and his installation is one of the chief events of the Athenian winter. He is by no means necessarily an entirely academic personage. One of the most recent rectors, M. Kazázes, was at the same time president of the patriotic society *Hellenismós*, and made a political tour of Europe on behalf of the Greek claims to Macedonia while he was still in office. But the great day of the University year is January 30 (O.S.), the festival of the three hierarchs and great teachers of the Church, SS. Gregory, Basil, and Chrysostom. On that day the annual commemoration of the University is held in the Metropolitan Church. The Minister of Education and all the professors are present, a memorial service is sung for their dead colleagues in the impressive Greek fashion, and one of the present staff delivers an address from a *daïs* to the large congregation.

At present Greece has, fortunately, only one University; but she is threatened with a second. Forty-six years ago a Greek named Dáboles, domiciled in Russia, devised his whole fortune of 255,000 roubles for the furtherance of Greek education. The money was deposited in a Russian bank, there to accumulate till 1906, when it was to be devoted to founding a University 'in the then capital of Greece.' In 1849 it seemed by no means so improbable as it does now that Constantinople would once more become the capital of a revived Greek Empire, and that was, of course, the idea of the testator. The question now arises, what will be done with the money when, in a year's time it falls due? If it must be expended on another University, which no one wants, Athens can scarcely be selected for its site. Perhaps, as the testator was a friend of Capo d'Istria, and desired the foundation to be called, after him, the 'Capodistreion,'

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it may be erected at Corfù, the native place of the unfortunate President of Greece, thus reviving that Ionian Academy of which our eccentric countryman Lord Guilford was the founder and hierophant, but which ceased to exist when the Seven Islands were added to Greece.

Modern Greece has begun to see that it is necessary to train the body as well as the mind; so, as gymnastics now form a part of Greek education, it has been found needful to found an official 'School of Gymnasts,' in which those who wish to teach gymnastics are trained. Even the *demodidaskaloi* and the female teachers are obliged nowadays to learn gymnastics, and there are two important gymnastic clubs at Athens—the 'National' and the 'Pan-hellenic.' The latter possesses a gymnasium on the Patesia road at Athens, to which any one can go on payment of a modest *drachma* a month. Here races and exercises are organised, and the management was lately entrusted with the task of awarding two prizes, offered by a couple of Bombay Greeks, for the best and most harmonious development of the human body. There is a special section for girls, who practise the Swedish system of exercises, under the direction of a committee of ladies. In summer the Athenian gymnasts may be found diving, swimming, and rowing at Phaleron, and they also frequent the shooting-gallery, the patriotic inscription on which catches the traveller's eye at Kallithea. There are now some forty or fifty of these gymnastic clubs scattered over Greece, wisely encouraged by Government subsidies. Presently they will doubtless be able to dispense with such aid, as the love of athletics grows. Already one of them, so I am told, can afford to spend £500 a year. The energies of these clubs are focussed by a 'Central Union of Athletic and Gymnastic Bodies,' which are entitled to take part in the annual 'Pan-hellenic Games,' ordered to take place every year during the first week after Easter in the Stádion. When that enormous building is at last finished, it is

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possible that the Olympic games may also be held there at regular intervals. The first celebration of them, in 1896, was a great success, and the victory of a young Greek shepherd in the Marathon race has not been forgotten. But, for one reason or another, there has been no repetition of the games at Athens, and the committee has now postponed them till 1906.

Outdoor sports do not flourish in Greece, although cricket, a relic of the British protectorate, is still played (with the British terminology) at Corfu. But, as a famous foreign athlete, long established in the country, once said to me, 'the Greek is not a sportsman.' There is all the more reason for hoping that the Greek pedagogue will bear in mind that provision of the law of 1899, which says that 'gymnastics are one of the most important lessons in all schools.'

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CHAPTER VIII

ARCHÆOLOGY AND ART

GREECE, more than any other country, lives upon its splendid past, and, accordingly, the preservation of its classical monuments and the discovery of long-buried treasures of ancient art, which in some places would be regarded as a harmless hobby, is there a recognized and integral branch of the national existence. The Greeks are perfectly well aware that the vast majority of their foreign visitors are attracted by the monuments of ancient Hellas, and they are shrewd enough to see that the latter are a valuable political asset, as well as a splendid artistic heritage. The Hellenes, in the words of the practical Roman, have 'often been saved by their ancestors;' and, even in these unsentimental days, the possession of the Parthenon is of more use to Greece than all the debates of the *Boulé*. No wonder, then, that much attention is paid by the State to archæological researches, or that foreigners are encouraged to found archæological schools and make excavations, with the proviso that no works of art shall be taken out of the country.

The Archæological Department is placed under the Ministry of Education, and its director, 'the general ephor of the antiquities,' as he is officially styled, has long been M. Kavvadías, who has also been recently elected to an honorary chair of archæology at the University, and is at the same time secretary of the Greek Archæological Society. Under M. Kavvadías are four

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other 'ephors,' three assistants, an architect, and fifty-one 'guardians' of the antiquities. Relatively to its means, the Government is liberal in its grants to archæology. M. Kavvadiás receives 5760 dr. a year, or rather more than the salary of a Greek Lord Justice of Appeal, and in the Budget of 1903, 132,540 dr. were spent upon this department. But Greek archæology has a far larger source of revenue than any mere Government grant. Quite early in Otho's reign, in the same year that saw the foundation of the University, the Archæological Society sprang into existence. True to their zeal for culture, even in the troubled times of Capo d'Istria, an archæological museum had been started by the Greeks at Ægina, then the seat of government, of which the Corfiote historian, Moustoxidi, was the first 'ephor.' No sooner had Athens become the capital, than Pittákēs, the first predecessor of M. Kavvadiás, founded a museum there, and three years later the Archæological Society originated in a meeting on the sacred rock of the Akropolis. In 1874 the funds of this society, and with them the cause of archæology, received an immense impetus by the institution of a lottery for its benefit, and in 1887 this lottery was made a monopoly of the society. At first only 100,000 tickets a year were allowed to be issued, but this number was subsequently increased to 225,000, an increase which tripled the society's revenue. The lottery, being till last year the only one in Greece, was very popular with all classes, quite irrespective of its object. The tickets are sold in the streets by the shoeblacks at 1 dr. apiece, and the drawing takes place four times a year, when all Athens rings with the announcement of the results. The first prize is as much as 25,000 dr.; the next two prizes are of 3000 dr. and 2000 dr. each, the fourth of 1000 dr., the fifth of 500 dr., the next 50 of 100 dr. each, and the following 200 of 50 dr. each. The average net yield of the lottery, after deducting the prizes and the commission on the sales of the tickets, was till lately rather more than 250,000 dr. annually. But the society's

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monopoly has now been destroyed by another lottery for the Navy. It remains to be seen whether the subsequent permission to increase the number of tickets to 600,000 a year and to reduce the price to 1 dr. will compensate for this loss.

The lottery may, or may not, be bad for public morals ; but the proceeds have been well spent. Down to the year 1901, it had yielded a net profit of 2,817,128 dr., and in the course of its career the society had spent up to that time 2,022,495 dr. on excavations and the preservation of monuments. Among the former may be mentioned those at Epidauros, Mykenai, Eleusis, Rhamnos, Sounion, Eretria, Aigina, Thorikos, Lykosoura, Ithome, Amorgos, Syra, Kephallenia, Dimini in Thessaly, Marathon, and on the Akropolis. The society has lately built the museums at Chalkis, Thebes, and Delos, and has restored the Lion of Chaironeia and the pillars of the temple at Bassæ. For mediæval sites it has also done something : it has propped up the fine church at Daphní, and some of the splendid Byzantine buildings at Mistrâ, and has voted a sum of money for the restoration of the magnificent monastery of Hósios Loukâs, between Delphi and Livadia. It also publishes an *Archæological Journal* and an Annual Report.

Of the foreign archæological schools, the oldest is the French, founded as far back as 1846, which receives in its palatial buildings not only French, but also Belgian and Dutch students. Its chief excavations have been those at Delphi and Delos—perhaps the two most famous sites laid bare by the archæologist—and it has also undertaken similar, if less striking, work at Amorgos, Santorin, Nemea, Corinth, Elateia, Thespiæ, Orchomenos, Mantinea, Tegea, Mistrâ, and Daphní. The costly monograph of one of its members, M. Millet, on the last-named church could only have been produced in a country so generous towards learning as France. But the French do not spare money where archæology is concerned ; on a single year's work their school lately expended over

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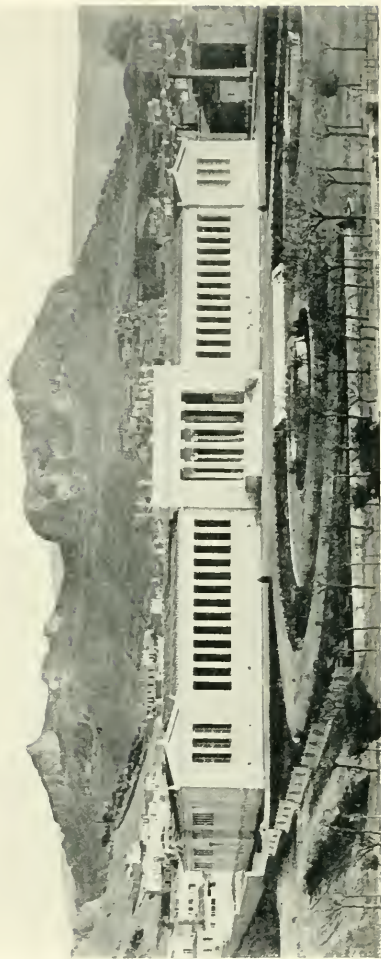
£4000; and, when their long task at Delphi was completed, at a cost of £32,000, the French Minister of Education came over himself to visit the scene of their excavations.

Next in point of seniority comes the German Archæological Institute, founded in 1874, whose director, Dr. Dörpfeld, is one of the institutions of Athens, where he has resided for many years; even those who do not accept his theories on the site of the Enneákrounos and the identity of the Homeric Ithake with Santa Maura are carried away by the charm of his style; for, unlike many learned people, he is an agreeable, as well as an erudite, lecturer. But then he is no Dryasdust; he began life as an architect; some think he might have been a great advocate. His annual 'Island cruises' to the chief archæological sites of the Ægean are the German counterpart of those organised every spring by Professor Ernest Gardner; and every one goes to hear his lectures on the Parthenon. Needless to say, the Germans have done their share of excavation in Greece. On Olympia alone—their *chef d'œuvre* in this respect—their Government spent about £40,000, and the Reichstag gives an annual subvention with no niggard hand to the Institute.

The American School began its existence in 1881, and has the large excavations at Corinth to its credit, and those at Eretria and at the Heroëum of Argos, besides less important work. It is supported by the American colleges and universities, and is fortunate in receiving larger financial assistance than its neighbour, the British School.

The latter is now nineteen years old, and is, next to the Legation, the most important British institution in Athens, for it is both intellectually and socially a most agreeable centre under its present director, Mr. R. C. Bosanquet, and his wife. As in the case of the adjacent American School, the Greek Government gave the piece of ground for the site on the slopes of Lykabettós; but





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the boon of a decent road up to the twin schools has so far been denied. In addition to the main building, there is in the grounds the 'Macmillan hostel,' built in 1897, which contains the library of the late historian Finlay, a mine of information for all that concerns the mediæval and modern history of Greece. At the 'hostel' students are admitted to reside at the small cost of 20 dr. a week for their room, and other persons engaged in research, at the still very moderate figure of 30 dr. As a memorial to the late Mr. Penrose, the first director, a library is now being built, to which the books in the main building will be ultimately transferred. But the chief want of the British School is funds. It has at present a Government grant of £500 a year, which has been renewed for a second term of five years; that amount, with the contributions of the subscribers, brings its total revenue up to a trifle over £1500, out of which it spent last year about £550 on excavations. Greeks have often expressed to me their surprise that the richest country in the world does so little for archæology, and their surprise is justifiable on practical no less than scientific grounds. For these schools, if adequately endowed, greatly enhance the prestige and influence of their respective countries in the Levant. The French understand this so well, that, in addition to their Archæological Institute, they are now founding a school at Athens for the teaching of French to the youthful Hellenes. Yet Great Britain lags behind. Still, in spite of its exiguous resources, our school has excavated the theatre at Megalopolis, and has dug successfully in the islands of Melos and Cyprus, at Abai, Velestino, and Kynosarges, and at the three sites of Palaikastro, Praisos and Petros in Crete. It is now proposed to make a systematic exploration of Lakonia.

Besides the four above-mentioned schools, the Austrians have also an Archæological Institute, which has, however, as yet no local habitation, though the Greek Government has lately given it a site; and the Russians are desirous of starting a similar establishment, which, one

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may hope, will devote itself to the far-too-much-neglected field of Christian archæology. There is, indeed, a Greek society which was founded with that object, and its learned secretary, M. Lampákes, the highest Greek authority on the subject, has journeyed over Greece in quest of ecclesiastical lore and remains. The results of his travels may be found partly in the small but interesting collection of priestly robes, 'asterisks,' 'disks,' and other pieces of ecclesiastical furniture now stowed away in a room of the National Museum, and partly in the two volumes of the society's Journal. But Greece might do far more for this branch of archæology. Fine churches and monasteries are being constantly allowed to fall into ruin through neglect, like the historic monastery of Kaisariané, at the foot of Hymettós, or are being wantonly injured by the vandalism of some ignorant monk—such as a recent Hegoúmenos, who whitewashed and destroyed the quaint frescoes of the monastery of Galatáke in Euboia, perhaps the most beautiful site in all Greece; or a recent Metropolitan of Athens, who allowed the frescoes of the monastery of the holy Philothée to perish at the hands of the workmen who were building his new residence. One day, too late, perhaps, the Greeks will realise that Venetian lions and Byzantine paintings have their interest as well as classical fragments, and that even an age when *ἀπὸ* governed the accusative is not without its merits. Meanwhile, in spite of the patronage of the Queen, the Christian Archæological Society lacks funds, for the smash of the Mavro-Valaoriti bank at Athens two years ago involved it in heavy loss.

The National Museum at Athens is so well known that it needs no mention here; like all other museums in Greece—and nowadays, wherever important excavations have been made, a local museum is usually erected—it is free. Greece scorns to adopt the Italian system of exacting payment for every single visit to every collection of antiquities. If she did so, she might reap a considerable income; but every Greek to whom I have mentioned

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the subject repudiates such an idea. The custodians of the various antiquities up and down the country are usually well informed about the objects committed to their charge, always polite, and entirely free from the fussy intrusiveness of the tout. The old guardian of the excavations at Eleusis may be taken as typical of the class. He has a true love of the statuary in the museum; he will point to a lovely little statuette, the head of some Greek Mary Anderson, and remark that 'it seems as if it could talk;' he will surprise you with a quotation from the Homeric hymns at the fountain of Kallíchoros, and knows as much about Hadrian as about the present condition of the place where he lives. Often the custodians wear the picturesque national dress, and when one sees them thus clad, among the ruins of some lonely temple, one realises what Greece looked like two generations ago.

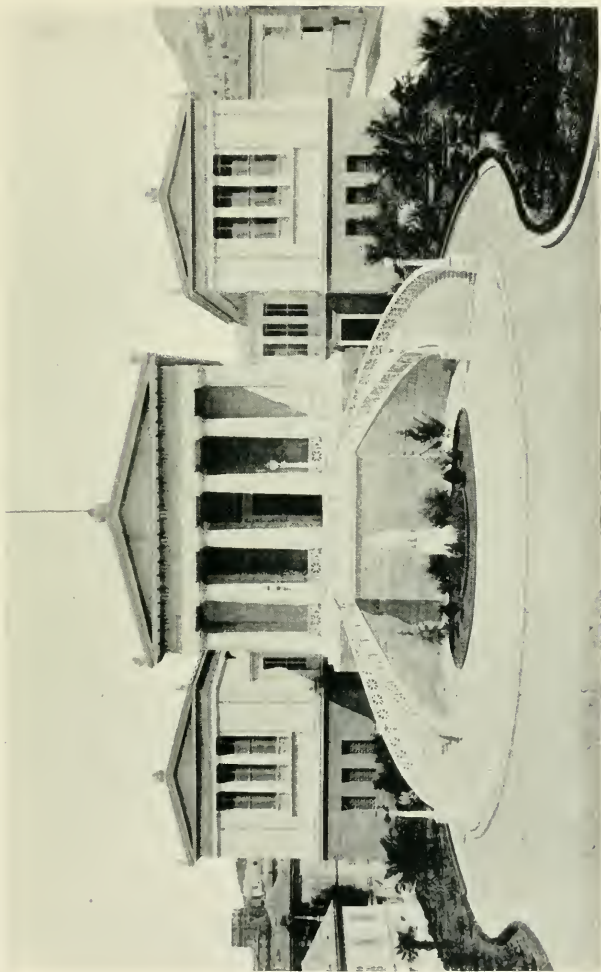
One of the most interesting bodies in Greece, but one of which the average foreigner knows nothing, is the Historical and Ethnological Society, which has for its aim the study of mediæval and modern Greek history, and possesses a fair number of books and exhibits. In its collection of portraits, the whole epic of the War of Independence may be studied as it can be studied nowhere else. The cunning old Klephts, the daring seamen, and the astute Phanariotes of Finlay's or Trikoúpes' history look down upon one from the walls. Here, too, you may see the real helmet of Kolokotrónes; the remains of the clock which Lord Elgin so generously gave to Athens after filching the Elgin marbles; the armour of the Frankish chivalry, who fell fighting against the Catalans in the swamps of the Boiotian Kephissós; and the pencils which were found on Otho's table after his abdication. Even more valuable for the student of social life in Turkish times are the splendid costumes, now, alas! all but gone, of the Ægean island women and their lords.

As is natural in a place where so much store is set on

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culture, Athens is well provided with libraries. That of the *Boulé*, to which foreigners are courteously admitted, and which has been freshly arranged, is very rich in all that relates to Greece; while the National Library, which was founded by M. Vagliano, the famous Kephallenian millionaire, and his two brothers, would reflect credit on any city. There is a considerable library at Corfu, and collections of books at Kephallenia and Zante; while, by a curious freak of fortune, two small hill-towns of the Peloponnesos, Andritsaina and Demetzana, are provided with libraries. All these receive grants from Government. It should be added, that there are considerable historical treasures still buried in the archives of the Ionian Islands, and that the 'revolutionary families' of Greece are only now beginning to publish the papers of their ancestors, who played so prominent a part in the War of Independence.

If modern Greece cannot boast of artists who can vie with the celebrities of ancient times, she is not devoid of either sculptors or painters. The best sculptor is said to be M. Philippótes; in the next category come M. Sôchos, who designed the new statue of Kolokotrónes, which, after long and heated discussion, has at last been erected in the little square near the *Boulé*. This incident was typical of the divisions which arise over small matters in Greece. The Peloponnesians declared that their fellow-countryman's memory would be insulted unless his statue were placed in the Constitution Square; others objected that that site had been reserved for a national monument to all the heroes of the War of Independence, Kolokotrónes among them; the sculptor's views as to the anaglyphs led to a further controversy; the committee declined to resign, when requested to do so by the mayor. Other sculptors of merit are MM. Vroûtos, Konstantinídes, Thomópoulos, Bonános, Karakatsánes, Demetríou, Joánnou, and Demetriádes. It is a curious fact that most of the best sculptors and painters come from the island of Tenos, because of the long Venetian influence



NATIONAL LIBRARY, ATHENS.

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there. Thus, the late M. Gýzes, the best painter of modern Greece, was a native of that island. Now that he is dead, the first place among living Greek painters is awarded by good art critics to M. Lútras, who is, however, no longer young. Among genre-painters and portrait-painters are M. Jakovídes, director of the National Picture Gallery, and MM. Roílos, Mathiópoulos, Geraniótes, Oikonómou, Kontópoulos, Othonátes, and Phríxos. The chief marine-painter is M. Volonákes, who lives at the Piræus; he has resided in Germany and Austria, and the Austrian Emperor bought his picture of the battle of Lissa. MM. Prosaléndes and Hadjês also take the subjects of their pictures from the sea. Among landscape-painters may be mentioned MM. Phokâs and Hadjópoulos, and Mlle. Laskarídou. All the three best water-colour artists hail from Corfû—MM. Giallinâs, Bokatsiâves, and Skarvéles. Besides Mlle. Laskarídou there are several other lady artists; and no fewer than eighty ladies exhibited at the exhibition of women's paintings held some four years ago. The best is, I am told, Mlle. Flóra, and three other ladies, called Aspriótou, Anna Papadopoúlou, and Maria Skoúphou, are also good artists; the first of this quartette is not, however, a native of Greece, but of Bourgas in Bulgaria; the second is also well known as having made the designs for the school of needlework founded by Lady Egerton, wife of the British ex-Minister in Athens. There is an art school for ladies in Sophoklês Street, and also a department of fine arts at the Polytechnic. Art exhibitions are usually held every year at the Záppeion or the *Parnassós*, so that many things are sold in Athens. Of public collections of paintings, the most promising is the National Picture Gallery, to which rich Greeks from abroad are beginning to send contributions; not long ago it received sixteen pictures from a Greek lady living in Russia. The best private collection is that of M. Skoulouídes, in his fine house in the Constitution Square. There are also a great many old pictures in the Ionian

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Islands, dating from the Venetian times. Art does not enjoy any large amount of Royal patronage, for Prince Nicholas is the only artistic member of the Royal family, having painted a little himself. So far there is no school of architecture ; although some of the public buildings are in a style suited to the country and its associations, the domestic architecture of Athens, with some exceptions, leaves much to be desired.

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CHAPTER IX

LOCAL GOVERNMENT

MUNICIPAL government is not, like parliamentary institutions, a comparatively new thing in Greece. Long before the Turkish conquest Hellenic communes had existed, and the conquerors wisely abstained from destroying the local liberties of the people. Thus, when the Greek kingdom was formed, there was, at any rate, a considerable fund of administrative experience to be found in the Hellenic communities. Under Otho, Greece was divided into eleven prefectures (*nomói*), subsequently increased, after the additions to the kingdom under his successor, to sixteen. Six years ago, however, M. Theotókes, then Prime Minister for the first time, reorganised the local administration, bringing the number up to twenty-six, in order—so it is said, not without reason, by his opponents—to strengthen his local influence, and to provide places for his supporters. The reform has been, from a financial standpoint, a mistake; ten extra prefectures mean a considerable addition to the Budget; yet, a vested interest having been now created, neither M. Theotókes nor his critics (when they are in power) feel strong enough to attack the Frankenstein which he created. For a country of the size of Greece, these numerous administrative divisions are quite superfluous; indeed, an able party-leader once assured me that there ought to be only five prefectures, corresponding to the five natural divisions of the country

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—the Peloponnesos, Continental Greece, Thessaly, the Ionian Islands, and the Cyclades. In that way, he said, not only would money be saved, but a better class of man would be found holding positions of such greatly enhanced importance.

At the head of each prefecture is the nomarch (*nomárches*), who is appointed by the King, on the proposal of the Minister of the Interior. In practice, there are two kinds of nomarchs—those who are administrators by profession, having risen from the lower grades of the Civil Service, and the political species, usually Government supporters, who have lost their seats at the last election, and are compensated in this way. It need hardly be said that the former class of nomarchs are much superior in experience and knowledge of administration to the latter ; but, unfortunately, after every change of Ministry, many nomarchs are dismissed in favour of ministerial favourites, and not long ago a Premier rewarded an unknown man, who had been his host during an electoral tour, by making him a nomarch when he came into power. Sometimes the Ministry, instead of actually dismissing a nomarch whom it views with disfavour, removes him from a good nomarchy to a bad one, sending him, for example, from busy Volo to inaccessible Karpenisi. But though a Government nominee, while his tenure of authority lasts, the nomarch is—as a very experienced statesman once said to me—‘a little emperor.’ His powers, which are regulated by an enactment of 1845, still regarded as a model of what a law should be, are very wide. In his little kingdom he represents not only the Minister of the Interior, but the whole Cabinet, so that his authority extends into every branch of administration. ‘The nomarchs,’ says one article of this decree, ‘are subordinated to each of the Ministries,’ though, of course, they are most directly concerned with that of the Interior. They carry out the law relating to conscription, look after the preservation of order and the public safety, see to the prisons, the

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hospitals, the cemeteries, and the various local philanthropic establishments, care for the poor and the orphans, take measures against fires, floods, and dangerous beasts (including Bulgarians), try to prevent the spread of infectious diseases, and superintend the lighting of the streets. The improvement of agriculture, the planting and protection of trees, the maintenance of the public buildings and the public roads, and the draining of marshes do not exhaust the long list of their duties. Theirs it is to check the abuse of the freedom of the Press, to superintend the administration of the funds by the demes, to take the census, and to watch over emigration. A nomarch may have relations with foreign consuls resident in his prefecture, and therefore represents the Foreign Office. He has to protect freedom of conscience and prevent proselytism, to look after the administration of ecclesiastical property, to improve education, to see that the scholastic laws are enforced, to inspect all the schools of his district, to preserve ancient works of art and to prevent their exportation—functions which are his in virtue of his dependence upon the Ministry of Education and Ecclesiastical Affairs. He aids the tax-gatherers, thus assisting the Minister of Finance. He is compelled by law to travel through his district twice a year at least—no easy task in the case of the nomarch of the Cyclades ; he may not leave it without the permission of the Minister of the Interior, and at the end of the year he has to send in a report to that functionary on his past administration. For these manifold duties he receives the annual salary of 4800 dr. Six of the nomarchs are, however, paid an extra allowance of 200 dr. apiece a month ; ten others an extra monthly allowance of 150 dr. each. It cannot be said that this remuneration is exorbitant.

Since the reform of 1899, eparchies, which were subdivisions of the prefectures, have ceased to exist, so that there is nothing between the latter and the demes. Of these there are 439, which fall into three classes, according

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to population. Sometimes a deme embraces one town or large village; often fifteen or twenty hamlets form a single deme. In demes of the first class the municipal council consists of eighteen councillors and six deputy-councillors; in those of the second it is composed of twelve councillors and four deputies; in those of the third it comprises eight councillors and two deputies. All these councils are elected by manhood suffrage for four years, the municipal elections always being held in September, though the municipal year does not begin, nor do the new councillors enter upon their functions, till December 1 (O.S.). Each candidate for election must first pay a sum of 25 dr. to cover the expenses of the returning officer. They may impose local rates, which usually amount to a 2 per cent. *octroi* on all the articles imported into the deme; for example, a pair of boots bought at Athens will be liable to an *octroi* if sent to the Piræus. This system may seem vexatious, but, judged by the absurdly high English standard, local rates are low. They are not specially apportioned, as with us, so much for education, so much for lighting, and so on, but are lumped together. The municipal councils have also the right to contract loans; thus the municipality of Patras has raised a loan of 5,000,000 dr., and that of Corfù has borrowed a large amount from the National Bank for the new theatre; but, in such cases, the consent of the nomarch must first be obtained. An appeal, however, lies from his decision, in case of refusal, to the Minister of the Interior.

At the head of the deme stands the demarch, elected at the same time and in the same manner as the council. His election in large towns, such as Athens and the Piræus, causes the greatest excitement; and in remote islands, which are shut off for days from communication with the central Government, the demarch is a far more real and important personage than a Prime Minister, who may be here to-day and gone to-morrow, while the local ruler is in power for four years certain, and may be

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re-elected. I once witnessed a very thrilling municipal contest at the Piræus, which may be taken as a specimen of these local conflicts. The returns for the September election had been invalidated on the ground of personation and the recording of dead men's votes, but the same two rivals once more met to contest the office of mayor, while three others, men of straw, were also candidates. The voting began at dawn and ended at sunset, though, if there are many competitors, three hours extra are allowed by law. At the Piræus the votes were recorded in nine public schools, but in Athens, and most other places, churches are also used for the purpose. In order to become an elector a man must be at least twenty-one years old, and have served his time in the army, or else have a proper legal exemption from service. Illiteracy is no bar to electoral rights, but it is now no longer common. 'One man, one vote' is the rule alike for parliamentary and municipal elections, but in the former a voter may choose whether he will vote in the place where he lives or in that where he was born, while in the latter he has no such choice. In both classes of elections the method of voting is the same, and was adopted from the system prevalent in the Ionian Islands during the British protectorate. As soon as a voter enters the room he gives his name to the clerks, who cross it off the list of voters, unless he has mistaken his polling-station—for those whose names begin with certain letters have to vote at certain places. He then proceeds to the boxes, of which there is one for each candidate, with his name and photograph above it. The candidate, or his representative, may stand behind his own box, and calls out his own name as the voter, whose name is also shouted out, advances. At each box the latter is handed a buckshot by the person behind it, which he drops into the box. The box is divided into two parts, marked outside respectively 'No' and 'Yes,' the former being painted black, the latter white, and inside there are two canvas bags, into one of which the vote drops.

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The law orders strictly secret voting, but fanatical partisans often 'vote with the right hand' to show that they are voting against the candidate, and some even shout out 'I can't!' as they vote at the box of a candidate not to their liking. After the voting is over the shot are emptied into a wooden board with holes in it, which contains five hundred pellets; a false bottom is then pulled out, the balls all fall into a tray below, and five hundred more are put in. The votes are counted by a committee of five and a secretary, but with all these precautions, as one of them told me, it is difficult to prevent personation in a rapidly growing commercial centre like the Piræus, with an electorate of fourteen thousand, drawn from all over Greece. In this election, for example, one candidate was a native of Syra, his rival hailed from Máne, while the chairman of the committee was born in Kythera. This makes it hard to know all the voters by sight, and the difficulty is increased by the fact that electoral committees are usually composed exclusively of professional men, whereas committee men who were large employers would at least know their own workmen. If objection be raised, the validity of the demarch's election must be ratified by the law courts, and if disturbances or irregularities can be proved, the electors may lose their right of voting for three years—which is in most cases no penalty at all, as the elections recur normally only once in four years—but there is no disfranchisement of a town where wholesale corruption has existed.

Outside in the streets there are the usual concomitants of English elections. At the Piræus, numbers of carriages, bedecked with banners and portraits of the candidates, drove about the streets, and the friends of one of them, an engineer and a large captain of industry, went about shouting 'Hammer!' (the emblem of his business) and 'All with the master!' Riots are unhappily frequent, and that day one man was shot and three wounded.

The demarch, whose importance varies, of course, with

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the size of his municipality, has very extensive duties. He is chairman of the ecclesiastical commission of each church in his deme, he looks after local education, public works, the local philanthropic institutions, the lighting and cleaning of the streets, and the embellishment of the town or village community over which he presides. At Marathon one of his duties is to look after the historic Mound. We may best examine the magnitude of his powers in the person of the 'demarch of the Athenians' (*not*, be it observed, 'of Athens'), M. Spýros Merkoures, an administrator of high ability and untiring industry, who is one of the very few almost universally popular public men in Greece, and who was last September year triumphantly re-elected by a large majority for a second term of four years. It is a curious sight to attend the morning reception of the Athenian mayor. In a fine room of the municipality, adorned with portraits of petticoated pallikars of the heroic age, you will find all sorts and conditions of people awaiting an interview—peasants in costume, Europeanised burgesses in black coats, here and there a deputy or a journalist. M. Merkoures is a tall man of good presence and business-like habits, who gets up at daybreak to attend to his duties, and is never missing at a public function, whether it be a *Te Deum* on behalf of the Russian arms at the cathedral, a big performance at the municipal theatre, where his box faces that of Royalty, or the reception of a Princess at the station. He once asked me to accompany him to the christening of a baby as far afield as Marathon—for, like all public men, he has hosts of godchildren—and on his name-day all Athens paid its respects to him, and floral offerings filled his house. He is fully conscious that, as mayor of the Athenians, he represents not only the capital of Greece, but the centre of Hellenism and the resort of the whole cultured world. During his last term of office he carried out a number of reforms, such as the direct collection of the rates by officials of the deme, instead of the old practice of putting them up to auction

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and handing over the task of collection to the tax-farmer who made the highest offer, the conversion of the municipal debt, and a more accurate system of registering births, marriages, and deaths. The embellishment of the Mansion House, the improvement of the road to the cemetery, and the erection of a vegetable market were among his claims to re-election. Nor did he forget archæology, for it was at his instance that the municipality generously subscribed for the restoration of the famous 'Treasury of the Athenians' at Delphi.

There are two vital questions of municipal government at Athens—water and the maintenance of the roads—which have not yet been solved. It has been said that the twin plagues of the Greek capital are 'dust and politics' (*la politique et la poussière*), and there is rarely a long cessation from either. The scheme for bringing water from the Thriasian plain has been abandoned after considerable waste of time and money, and the more ambitious proposal, to tap the Stymphalian lake, is at present in abeyance. The demarch applied himself to the less heroic, but more practical, remedies of cleaning out the old aqueduct, which has supplied Athens with water since the time of Hadrian, and of purchasing water belonging to private individuals. There is a considerable amount of water at some depth below the surface even in Athens, which at present is allowed to be wasted ; but nothing like a thorough water-supply for the needs of the growing capital can be secured till the Government takes the question up and brings water either from Lake Stymphalos or from the river Melas in Boiotia. To take the water of Kephisia, even if that were an adequate remedy, would ruin that pretty suburban pleasaunce for the benefit of the parched capital. A preliminary arrangement has lately been made between the demarch and a foreign engineer for increasing the water-supply at a cost of 4,000,000 dr., to be paid out of the money left by the late M. Syngrós for that purpose. At present the best drinking-water is brought in large, picturesque,





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earthenware jars from either Marouísi or the 'Ram's head' spring at the monastery of Kaisariané, and every day carts full of them traverse the streets and sell the water at 80 leptá a jar. Meanwhile, lack of water causes the inadequate watering of the streets. Unfortunately, the roads of Athens, by a truly English arrangement, are not placed under the same authority. Some belong to the municipality, others to the State, and the former contends that it does its work of watering and repairing better than the latter. An unprejudiced European can only say that the streets of Athens reflect no great credit on either. It was once cruelly said that 'the Greeks wanted Macedonia, but could not keep up a decent road to the Piræus.' They still want Macedonia, but for the last ten years the road from the Peloponnesian station has been a disgrace to any capital calling itself civilised. The moment one leaves it—and this is the stranger's first impression of Athens—one's carriage falls into a gigantic hole—*il faut toujours passer par là*. M. Merkoures should look to this—but perhaps the hole is the property of the State.

The Athens municipality alleges, not without reason, that its resources are relatively slender for the work that it has to do. According to the latest figures, furnished me by the municipal authorities from the budget estimates for 1905, its annual income amounts to 3,651,022 dr., and its expenditure to 3,642,847 dr., leaving a balance of 8175 dr. Of this expenditure the chief items are for the deme schools, public works, lighting, the interest on the municipal loans, and hydraulic works, the last-named involving two years ago a rise in the water-rate.

Demarchs are paid, but on a low scale, and the Athenian mayor is the only one who has an allowance for receptions and entertainments, and a carriage provided for him. No mayor is eligible, during his tenure of office, for a seat in Parliament, but municipal elections, like everything else in Greece, are apt to be fought partly on party lines. In his absence, the demarch is represented by his deputy (*páredros*), of whom there are six at

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Athens, and in demes which include a number of widely scattered villages there is usually a deputy in the more important of these. The village mayor and his deputy are still in many places clad in the fustanella, and a notable feature of theatrical entertainments at Athens is the splendid old pallikar, who is mayor of Akrata, on the Gulf of Corinth, and whose magnificent scarlet and white costume attracts more attention than the play itself. In the country, the demarch will usually find rooms for the traveller, if there is no inn, or even put him up at his own house in case of need. He is ever willing to conduct him round the local sights; he may even—as once happened to me—introduce him to the local council, and invite his views on the Macedonian question.

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CHAPTER X

LIFE AT ATHENS

No other city in the east of Europe is in the least like modern Athens. There, more than anywhere else, the very old and the very new are placed in sharp contrast—the Parthenon and the cathedral, the temple of Olympian Zeus and the Záppeion, Stádion Street and the Street of Tombs. More classical than Constantinople or Salonika, Athens is also more European than Sarajevo or Belgrade. Byzantine Athens, save for a few churches and a few frescoes inside the Parthenon, has passed away; Frankish Athens, once so flourishing, has all but perished with the Frankish tower of the Akropolis; Turkish Athens lingers on in three or four mosques, converted to base uses, in the *mihrab* within the Tower of the Winds, in a few houses, and in the picturesque bazaar. But, otherwise, there is little left to bridge over the chasm of centuries which separates the days of Periklês from those of Otho and his successor. We know now that there was never a period when there was no Athens; but the traces of those intermediate ages must be sought in the manners and customs of the Athenians rather than in the scanty monuments of Latin and Turkish domination.

The growth and development of modern Athens has been extraordinary. When it became the Greek capital, now seventy-one years ago, it contained only 162 houses; at the last census, nine years ago, it contained a

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population of 111,486, or, including the suburban villages, 128,735—a total surpassed by two cities alone in Eastern Europe, Constantinople and Bucharest. Marble palaces, covered with the crimson blossoms of the Bougainvillier, now line the Kephisia road; the broad boulevard of the University, fringed by a row of costly public buildings, represents Athenian culture, just as the wide thoroughfare of Stádion Street is the centre of Athenian trade. In recent years, rich Greeks who have made money abroad, and especially in Egypt, have come to spend it in the intellectual and political capital of Hellenism, raising the prices and the standard of living, but raising fine houses and spending money freely at the same time. Others, again, permanently settled in distant lands, have given of their abundance to enrich, perhaps not always to beautify, the capital of the race: such were the brothers Vagliano, who, at the suggestion of Queen Olga, built the National Library; the brothers Záppa, who founded the Záppeion for the encouragement of Greek manufactures; the late M. Avéroff, the giver of the marble Stádion; and Baron Sína, who erected the Observatory. The wide, shadeless streets and the glare of the marble houses may not be so well suited as narrow lanes and Turkish buildings to the heat of summer; it might have been better if the plan of modern Athens had been made in Byzantium rather than in Germany. But, undoubtedly, it can boast houses—that of M. Skoulóúdes in Constitution Square; that built by M. Pesmatzóglou in the Kephisia road; that of Mrs. Schliemann, ‘the palace of Ilion,’ in University Street; and that of M. Mavromicháles in the Amalia boulevard, for example—which no European capital would scorn to own. But there is no prospect without a cloud, and in the case of Athens the cloud is of dust. The ‘thin soil’ of Attica has not grown deeper since the days of Thucydides, and the lack of water makes it impossible to cope with the myriads of fine particles, which penetrate into the most hidden recesses, and carry infectious germs

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hither and thither. In a high wind an Athenian street resembles the desert during a sand-storm; in ordinary times it is thought necessary to station small boys with feather-brushes to flick the boots of the visitor as he enters a hotel. The ordinary Athenian has his boots cleaned many times a day; if he had only a penny in the world, he would spend half of it on having his shoes polished and the other half on a paper to read during the operation. Hence the vast army of bootblacks who form so marked a feature of Athenian life, and who are constantly knocking their boxes to attract the notice of the passer-by. They are excellent little boys, extremely honest, industrious—often amassing large sums of money with which they support their relatives at home in Gortynia (whence they mostly come)—and eager learners at the *Parnassós* night-school. They run errands, sell papers and lottery tickets, act as porters, and make themselves generally useful.

The centre of life at Athens is the Constitution Square, where are the best hotels, the best *café*, and ample room to sit out-of-doors and talk politics. Here, every morning, when the King is in residence, and the guard up at the Palace changes, you may see the people reverently salute the flag, as it is carried past to the accompaniment of music. The cabmen stand up on their boxes and take off their hats, and the customers inside the big *café* at the corner rise, in token of respect to the national emblem—a spectacle all the more curious because there is, as a rule, no great demonstration at the theatre or elsewhere when the King or any other member of the Royal family is present. Here, in the bright afternoons of winter and the pleasant nights of summer, the tables and chairs are occupied by a crowd of Athenians, while others walk to and fro. A garden, called ‘of the Muses,’ and planted with orange trees, whose bitter fruit is never stolen, forms a rare attraction in treeless Athens.

Despite its modern houses, Athens has still oriental characteristics. There are the flocks of goats—the Athens

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milkmen—strolling about the streets with the inquisitive eye which the Greek goat, a true Hellene, always possesses. The roads are in places distinctly Turkish, and the donkeys, laden with ruddy grapes at vintage-time, burdened with golden oranges in the winter, give the place an Eastern aspect. There are the peasants in from the villages of Attica, clad in their fustanellas and driving in their spring-carts or *soústas*, with the mysterious hand invariably painted upon them.* Here and there are islanders in baggy trousers, picturesque exceptions to the mass of townsfolk in European clothes, or a tall Cretan, or a Cypriote lace-seller, in long boots. One very oriental figure of the Athenian streets is the old mad musician, who plays on a pipe made out of the barrel of the gun with which, years ago, he accidentally killed his son. The poor old fellow daily drones his ditty, and sells his own photograph on one of the picture-postcards to the benevolent bystander. Down in the Pláka, a quarter which preserves the name which it bore at the time of Spon's visit more than two hundred years ago, there are still quaint old Turkish houses standing back in secluded courtyards with little gardens—far more enviable houses than the marble palaces of the wealthy, especially as the Pláka is the healthiest part of the city. One of these houses in Hadrian Street, with which I am acquainted, is a veritable *rus in urbe*. 'Shoe Lane,' the bazaar where Greek purses and shoes are bought, though less picturesque than the similar market at Lamia, might be in any Turkish town, and the oriental custom still prevails of having separate quarters for leatherwork and for ironwork, while in another part of Athens all the butchers' shops are together. Another curious relic,

* I must have asked fifty Greeks, including the makers and drivers of these carts, the meaning of this hand; none could tell me, some had never noticed it. The usual reply was that they 'supposed it showed the way the cart was going.' I imagine it is a survival of some very ancient symbol against the evil eye, such as one finds in Tunisia.

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often threatened, but not yet destroyed, to make way for a carriage-road round the Akropolis, is the colony of poor houses which nestles under the north wall of that 'sacred rock.' This is the so-called *Anaphiôtika*, originally founded by emigrants from the small and distant island of Anaphi. Though no longer exclusively tenanted by the natives of that island, many islanders still live there, and the houses have the flat roofs so characteristic of the little towns in the Cyclades. Up at the *Anaphiôtika*, I have found the old mediæval name for the Akropolis, 'the castle,' still surviving among the small boys.

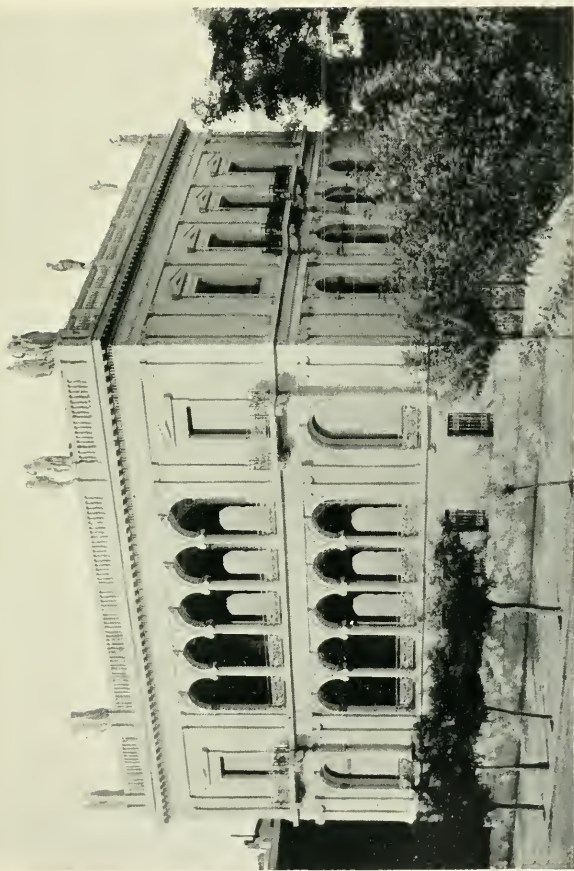
Less fortunate in this respect than Belgrade with its leafy Topchider, Athens has no park, though the Royal garden serves as such on the days when it is open to the public. Much has, however, been done in late years for the garden round the Záppeion, on which the Government spent 20,000 dr. two years ago, and which has become a delightful promenade of a warm evening. Another sum of 20,000 dr. was also laid out for the maintenance of other gardens and for similar objects, and every year a considerable amount is put down in the budget for the beautification of Athens and its surroundings. There is a botanical garden on the Sacred Way which still bears the name of 'the Hasekês,'* of Hadji Ali, the tyrant of Athens in the last quarter of the eighteenth century, who first planted it.

The olive-grove on the road to Daphní still flourishes, though Kolonós is now a howling wilderness, and there are a good many trees on Ardetτός and on the further banks of the Ilissós. The late Queen Amalia began to plant Lykabettós and the approach to the Akropolis, and Princess Sophia, following in her footsteps, wishes to have the work continued. The lower part of Lykabettós has now been planted and fenced in, and the Princess, her husband, and their children planted the slope leading up to the monument of Philópppos, near the so-called 'Prison of Sokrates.' There the trees,

* 'Hasekês' was the name of the Sultan's body-guards.

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though never watered, are doing well, and have been enclosed by wire. Small plants, which, on the ground of economy, are preferable to seed—for the latter could never survive the six months' summer drought—usually live, and grow fast in this climate. But the work of planting Athens is very expensive. There is the cost of fencing, which often exceeds that of planting; for instance, to fence one piece of ground alone cost 1000 dr. Yet this expense is inevitable, for the first instinct of the Greek when he sees a tree is to cut it down. Outside one of the Athenian churches there used to be a fine tree, beneath which, in the warm evenings, the priest was wont to sit. I had often seen him there, until one evening as I passed I found that the tree had been hewn to the ground, though Athens can ill spare a single shrub. Out at Kolokyntothû, one of the shadiest and most agreeable of suburban resorts, where fine palms and leafy poplars and pleasant gardens mark the neighbourhood of the Kephissós, a splendid tree was felled for no reason whatever, and all over the country it is the same. An even greater expense is that of buying up the land. Near Philóppappos it costs 10 dr. a metre, and the owners refuse to sell the lower part of the land there, except at a high price. When it is proposed to go on with the planting of the ground leading up to the Akropolis, private owners with many years' titles suddenly appear and claim compensation. Still, however, the work is slowly proceeding. A nursery has been started at Pankráti, between Athens and Hymettós, and a hill close to was being planted when I visited the spot. As small trees from this nursery are sold to the public at 5 leptá apiece, any Athenian can purchase them extremely cheap for his own garden. There is also a plan for making a big park in 'the Plain of Mars,' and there has been talk of clothing the slopes of Hymettós with trees. But for all these things money is wanted. A Greek millionaire, who, finding Athens dry and dusty, would leave it green and shady, would confer a greater



THE VILLA SCHLIEMANN, ATHENS.

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boon upon it than if he erected a whole forest of marble statues or endowed it with some new institute, branded with his name in golden letters, as 'benefactor of his country,' over the entrance. After all, the soil is not ungenerous. It is amazing to see how the terribly burnt-up surroundings of Athens suddenly become green in November and December after the rains. In the latter month, I have even seen grass growing, as in Plato's time, near the banks of the Ilissós, and upon the Areopagos itself.

The population of Athens, as might be expected in the case of a city which has grown so rapidly, is composed of elements from all parts of the Hellenic world. Besides a host of people from the provinces who have established themselves in the capital, there are numbers of Cretans, often distinguished by their names ending in *-akes*, just as the termination *-opoulos* marks the Peloponnesian, and *-akos* the Maniate. Cretans abound in the army (M. Limprítes, an ex-Minister of War, was a Cretan, for example), in the administration, in domestic service, and in commerce (for instance, the governor of the National Bank). One part of the Piræus is called τὰ Κρητικά, and is a regular Cretan colony, and it is estimated that there are altogether about 50,000 Cretans in Greece. Hence the intense sympathy felt for 'the heroic island,' which, from first to last,—so a leading economist informs me—has cost the mother country 200,000,000 gold francs of debt, and has enormously crippled her efforts in other directions. Not a few prominent Athenians—M. Bikélas in literature and M. Dragoúmes in politics—are of Macedonian origin, while M. Kazázēs, the apostle of Pan-hellenism, and M. Karolídes, the eminent historian, were both born in the Turkish Empire, and the latter had to learn Greek as a foreign language. Many of the marble-workers in the quarries near Athens came from the Turkish island of Karpáthos, most of the Athenian masons are Bulgarians, and all over Greece the bakers come from Epiros.

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Some of the old Athenian families, whose names we meet in the history of Athens under the Turks, still have representatives. There is, oldest of all, that of Chalkokondýles, which boasts its descent from the last, and not the least, of the Athenian historians. There are the Venizéloi (according to M. Kampouróglos, of Italian origin), who kept learning alive at Athens in the Turkish days. There are also a few descendants of the Phanariote families, which came here after the confiscation of much of their property by the Turks at the time of the War of Independence. One doctor can boast a family tree showing his descent from one of those Venetian dynasties which held sway in the Cyclades before the Turkish conquest. M. Kyriakouíles Mavromicháles, the present Minister of War, is head of the famous Maniate clan, which is mentioned in connexion with that rugged land in a Venetian document of 1690, and the former chief of which was the celebrated Petro—last hereditary Bey of Máne in the Turkish times. In his fine house at Athens, M. Mavromicháles has a remarkable collection of his ancestors' portraits, which form an eventful page in the modern annals of Greece. There is old Petro Bey—a striking likeness to the present head of the house; there are the two Mavromichálai who slew Capo d'Istria at Nauplia, and perished on the scaffold for their deed; there, too, are several portraits of the great Napoleon, whom the people of Máne claim as one of themselves, and who fostered the idea when he meditated the conquest of Greece.* All around hang the arms which the politician's ancestors used against the Turks or in their constant blood-feuds, while the mansion is furnished in European style. But

* The idea is not so far-fetched as it seems. The village of Cargèse, in Corsica, has been long inhabited by a colony of Maniates, whence Napoleon chose the two emissaries, the Stephanópouloi, whom he sent to Greece. His name, according to the Maniate version, is simply a translation of the Greek *kalò méros* (Buonaparte).

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M. Mavromicháles owes his wealth, as he says, not to his paternal pedigree, but to the lucky accident that his mother, a Soutso, one of the great family which gave a prince to Wallachia, had large Roumanian estates. He is the only rich Greek of old Greek lineage. As a rule, the historic families are poor—one of them is even forced to sell its heirlooms; while the wealthiest residents are MM. Skouzés and Pesmatzóglou, the bankers; M. Stéphanos Skoulóúdes, who made his money in partnership with the late M. Syngρός at Constantinople; M. Karapános, the present Minister of Justice, who excavated Dodona, and has given his fine collection to the National Museum; M. Serpieri, whose wealth is due to the discovery of the passage in Strabo which alludes to the silver-mines of Lavrion; Mrs. Schliemann, widow of the famous excavator of Troy and Mycenæ; MM. Avéroff, Melâs, Kalligâs, and Psýcha.

Except in cosmopolitan society, such as that of the various legations and of the thoroughly Europeanised Greeks who take Paris as their model, there is very little entertaining. The Greek *bourgeois* will ask you to his house, but very seldom indeed to a dinner-party. A friend of mine, during ten years' residence in Athens, was only once invited to dine in a Greek's house, and his host told him, as a great compliment on that occasion, that he would never ask any one else. It is not that the Hellene is inhospitable, far from it; but he does not understand hospitality in that way, and, besides, he often takes his meals out. In Greece under the Turks, as in Italy to-day, it was not the custom to ask strangers to meals; and the Greek neither expects, nor perhaps cares, to be so invited. Another reason for this lack of entertainments at home is the fact that at Athens almost every one of moderate means moves once a year, on September 1 (O.S.). The reason for this annual flitting is the frequent rise in rents, and the natural discontent of hypercritical human nature with what it has got. It is rare to find a man at the same

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address for more than twelve months, unless he owns his house ; and, as a natural result of this migratory habit, furniture is reduced to a portable minimum and walls are none too thickly covered. Society, among real Greeks, is further hampered by the semi-oriental position which women still occupy among them. If one goes to take light refreshments or to pay a call in an Athenian house, the ladies usually congregate and talk of purely female matters in one part of the room, and the men discuss politics or literature in another. One can thus rarely speak to one's hostess at all, except on arriving and departing. With rare exceptions, the Greek woman has no subjects of conversation except of an absolutely domestic character, and she is content, for the most part, to play the useful but humdrum part of Martha to her lord and master. It is possible to know a man for years and not to know his wife, and I have heard of one case where a husband went a step further, and shut up his wife in truly Turkish fashion. Of course, the cosmopolitan Athenian ladies are more like society dames elsewhere, but they are not typical of genuinely Greek womanhood. As an Athenian matron remarked to me, the women are only slowly emerging from the obscure position which their grandmothers occupied during the Turkish domination.

Leases at Athens are usually annual, the landlord paying for the repairs. The Government imposes a tax on houses, amounting to about 5 per cent. on the rental, assessed on the number of rooms and the position of the house. Where a house is the property of the occupier, the percentage is calculated on what it would let for. The assessment is not unfrequently made when the occupier is out ; the assessor can then get hold of a servant, and induce her to expatiate on the number of the rooms, the advantages which ' this desirable residence ' possesses, and so on. There is, however, a right of appeal against his assessment. House rent, as in most capitals, has gone up in recent years ; but the cost of

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living as regards meat and vegetables has not much increased of late. Owing, however, to the high scale of duties, all imported articles are very dear. European hats, clothes, and similar things cost much more than in London. Moreover, at present the metal *drachma* is reckoned at the Greek custom-houses as equivalent to 1·45 dr. in paper; whereas its real value, owing to the fall in the exchange, is only 1·29 dr.* Even in the good shops in the Hermês and the Stádion streets bargaining prevails; but after higgling over a piece of silk in oriental fashion, it is pleasant to hear the victorious seller wish his victim 'health to wear it' as he cuts it off.

Female servants come mostly from the Cyclades, the best from Andros and Tenos. When they have saved money they usually return to their native islands, and easily find husbands, thanks to the attraction of their earnings. Later on, they often go back to Athens as wet-nurses. As many of them enter European families at Athens they introduce Western ideas into their island homes. This may delight lovers of 'progress,' but it is having the effect of destroying the curious old customs and ceremonies for which the Cyclades were famous. I remember once asking a Europeanised servant-girl from Mykonos whether the death-wails, of which Mr. Bent wrote so well twenty years ago, still survived in her native islet. She replied that she had never heard of them, and looked with scorn on such old wives' fables. Another inevitable result is the disappearance of costume from Andros. In the hotels of Athens, female servants are only kept as a concession to Europeans, and then only in infinitesimal proportion to the men-servants. The latter I have always found polite, obliging, honest, and most entertaining. During an illness my man-servant used not only to lend me books, but would keep me company when I was alone at dinner by standing and retailing for my benefit all the news which he had gleaned from the evening papers. When there was no

* 1·24 dr. (April 15, 1905.)

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news he would say, 'There is great tranquillity to-night,' and would discourse of other topics. Greek servants, when people do not give themselves airs, but treat them as intelligent beings, will unburden to them all their family history, their ambitions, and their views on things in general. They are often very well informed; being Greeks, of course they are politicians. During the war of 1897 they used to put down the dishes at table and rush out to discuss the situation. If they hear any one talking politics they will at once approach, and eagerly prick up their ears to glean what he is saying. Sometimes they may bear very distinguished names. At one hotel in Athens, where nearly all the servants come from Kythera, the chief cook is called Demétrios Venéres, the Greek form of Venier, and may not unlikely be a descendant of the ducal family of Venice, which ruled over that island of Venus (its ancestress) in the Middle Ages.

Athens, producing little, draws its supplies from far and near. The early vegetables come from Syra, the best veal from Naxos, the finest oranges from Kalamata. The flowers which one sees for sale in the streets are from the suburbs of Patesia and Ambelokepoi; cartloads of splendid cauliflowers may be seen on their way from Eleusis through the Pass of Daphni; and in the season I have never passed Megara station without being asked to buy a fine hare. The 'sacred rock' of the Akropolis produces a mustard plant, from which an excellent salad is made, and in February numbers of women may be seen collecting herbs and digging up roots on the Pnyx and near the monument of Philóppappos, which they cook and eat. The best honey comes from Karystos in Euboiá: much is also produced on Tourko-Vouni, near Athens. Hymettós is no longer the great honey mountain; but I have seen a colony of basket beehives covered with leaves near the monastery of St. John the Hunter on one of its spurs. A fair local wine, both red and white, comes from the vineyards on the slopes of Parnes, and is called Sólonos,



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not after the great legislator and sage, but after a leading Athenian vine-grower. The King's vintage, called by the classic name of Dekéleia, and grown on his estate at Tatoï, has somewhat deteriorated since the vineyard passed out of his Majesty's direct supervision. Tour la Reine, or, as the wine-lists phonetically spell it, *Tourlarén*, is an agreeable light beverage, and several good brands come from the German 'Achaia Wine Company's' estate near Patras. But most of the Greek wines, except the native *retsindto*, are rather spirituous.

While the Greeks, especially in the remote country districts, are a long-lived race, there are signs of physical deterioration among those who have always been town dwellers. When I was staying in Andros an old man died there aged 113; I know of an old lady still living in Kythera at the age of 105; and an entertainment was recently given at Athens in honour of the oldest doctor in the army, aged 107, who had taken part in the War of Independence. The splendid old men of the Peloponnesos, their fine physique set off by the fustanella, have, however, few rivals among the small, Europeanised, 'street-bred people.' The plague of Greece, in country and capital alike, is consumption. The year before last, out of a total of 3330 deaths at Athens, 640, or about 19 per cent., were due to this fell disease. Yet a foreign expert has stated that the islands of Aigina, Hydra, and Spetsai are probably the best sanatoria in Europe for consumptives. Poros is the favourite station for Greeks troubled with lung complaints, owing to its delightful climate, and a Greek of my acquaintance has for the same reason gone to live in Aigina. Yet, despite these climatic advantages, Greece shows annually a long tale of victims to phthisis. A leading doctor and a practical landowner, both of whom I consulted as to the cause, made the same reply—the carelessness of the people. Yet the Greeks are extremely frightened of infectious diseases. There is no country where quarantine is more rigorously enforced, and a few cases of

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small-pox (euphemistically called 'blessing') arouse an alarm in the Press. It will scarcely be believed, but it is nevertheless true, that there is no hospital of any kind at Athens for infectious diseases, though, when funds are forthcoming, it is proposed to open one building of the children's hospital for juvenile infectious complaints. Meanwhile, a stranger who is so unfortunate as to contract an infectious disease is reduced to seek the shelter of some private house. A consumptive hospital is also much wanted, and Mrs. Schliemann is endeavouring to raise funds for that purpose. There is also a scheme for a sanatorium on the east slope of classic Taygetos.

Another very prevalent disease is stone, from which even children suffer. As regards the women of Athens, I think their maladies are usually due to lack of exercise and fresh air. When they are indisposed they are apt to think that their last hour has come, and they remain indoors for days *en déshabille*, receiving visits of condolence from their friends. Let it but rain a little, and no Athenian, male or female, will go out. In wet weather no one goes to the theatre, the consumption of tobacco diminishes, and the receipts of Zacharátos's *café* fall off by one-half. Even the peasants of Eubœia refuse to work in the rain. Yet the same Greeks, who are afraid of a little moisture, and think that their end has come when they are laid up with a cold, will bear severe pain and undergo dangerous operations with astonishing fortitude. During the war of 1897 the English doctors and nurses told me that they were amazed at the endurance of their patients, and at the immense amount of pain which they could bear without anæsthetics. On such occasions Greeks seem to have no nerves. Fortunately, Athens is provided with excellent surgeons and physicians, though the medical profession is hugely overstocked, and fees are low. A doctor's legal honorarium is 2 dr.—a sum fixed by a law of 1833—his usual fee 5 dr., which to a European may become gold francs. A first-class surgeon will charge

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10 frcs. a visit. But many families adopt the plan of paying 200 dr. a year to a doctor (in the provincial town of Lamia the annual fee is as low as 100 dr.), whether they are well or ill. This practice naturally increases the number of *malades imaginaires*.

Despite the advance of education, there is still a good deal of superstition, even at Athens. Last February a miracle-working eikón of the Virgin in a blacksmith's shop in Menander Street attracted crowds of people, and various cures were reported. That particular part of the city has always been associated in the popular traditions with the healing art. Not far off is the little church called St. John of the Column, because it is built round a column, which was originally part of an ancient temple, and which projects through the roof of the church. The populace still believes that fevers are buried beneath this column, and it is the custom for people to fasten shreds of their garments upon it, or, as it is called, 'to bind their fever on to the column,' St. John the Baptist being specially connected in Greece with the cure of fevers. On one occasion, when I was suffering from a bad leg, a Greek lady who saw it insisted upon spitting on it to avert the evil eye; the same lady once told me that, despising the warnings of her Kytherian maid-servant, she had killed a snake in her house; before the year was up, her mother died. During the war of 1897, an officer carried in his pocket as a charm a piece of the true cross, which his family had received from a bishop. Among all Greeks Tuesday—the day when Constantinople was taken—is regarded as an unlucky day, so much so that when M. André arrived on a Monday from Paris to put together the famous bronze statue of 'the Youth of Antikythera,' he was not allowed to begin work, as he had wished, on the following day. Even the King has his superstitions, too; for when M. Theotókes last took office, in December, 1903, his Majesty would not allow the Ministers to be sworn in that day, because it was a Friday. The servants of a friend of mine considered it unlucky to

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take soap from her hand, and no one will ever buy brooms or be married in May. The women will never sell eggs after sunset, nor yeast at night. M. Bikélas tells me that when he built his house at Athens, he found that the builder had thought it necessary to kill a cock and sprinkle the foundations with its blood—an idea which may be paralleled from the legend of the bridges at Arta and at Višegrad in Bosnia, and of which several instances could be given from different parts of Greece.

In respect of amusements, the ancient home of the drama possesses two theatres—the Municipal and the Royal. The former, erected at the expense of the late M. Syngrós, is a large building surrounded by vast numbers of boxes. But it is badly constructed, looks bare and comfortless, and is extremely cold. The latter owes its existence to the King. Some ten years ago the Greeks of London (conspicuous among them the Rallis) placed a large sum at his disposal; with this and the gradual addition of a considerable amount out of his own pocket, he was able, four years ago, to build this new theatre on the model of the Royal at Copenhagen. Its situation in a street on the way to the Peloponnesian station is not good, but it is a nice, well-furnished little theatre, with seats for a thousand spectators, four boxes, a splendid *foyer*, which can be used as a ballroom, and an iron stage. The theatrical season begins on November 1 (O.S.), and lasts six months. The company of the Royal, which consists of twenty-five persons, is, however, paid all the year round at rates varying from 100 dr. to 500 dr. a month. There is no Government subvention, and without the King's generous subsidy of 100,000 dr. a year the theatre would not pay. It has a large *répertoire*, and some of its actors and actresses are of considerable merit. M. Fürst, a Greek whose father was a German, is the best exponent of tragedy, and M. Zános of comedy; among the actresses Mlle. Frankopoúlou, Mme. Níka, Mlle. Kotopoúle, and Mlle. Tivéri are most esteemed. M. Tavouláres is a

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good actor who has lately been in America and London. Athens has also frequently the opportunity of seeing the best European talent. Duse has acted there in Italian, and Sorma in German, and Réjane delighted the natives by appearing in classic dress. The winter before last, an American lady, Miss Duncan, drew large audiences to both the theatres by her ancient dances, danced in the garb of the Periclean age with bare feet, while her brother, clad also in ancient Greek costume, stood at the receipt of custom. In addition to these two theatres, there is 'the New Stage,' a dramatic troupe which contains two good actresses. It has no fixed abode, travelling in Egypt and other centres of external Hellenism in the winter, and playing in the summer theatres of Athens during the rest of the year. Of these summer theatres, Athens has some eight or ten, and they are very popular. Occasionally they indulge in transpontine melodrama, and I remember seeing a flaming advertisement of a blood-curdling episode in modern Greek history: * 'The Brigands' Reign of Terror (1854-56), or Davéles the Arch-brigand: in four acts and nine tableaux.' They are never suggestive, for the Greeks dislike the pornographic drama. They threw cushions at an indecent *chanteuse*, who had been engaged at the Athens Exhibition of two years ago, they were indignant at the too Parisian performance of a Danish actress lately at the Royal, and it was considered doubtful whether they would tolerate the scanty attire of Miss Duncan—a lady who was too natural to suggest impropriety. There is no capital where vice is so little conspicuous as at Athens; perhaps, however, it is an example of the late Mr. Lecky's theory that domestic bliss suffers where there is no other outlet for men's passions. With the exception of two illustrated rags, one of which was prosecuted for indecency, and the now almost universal Parisian post-cards, there is little to corrupt the morals of the passer-by.

* Davéles was killed by Mégas at the classic *σχιστή ὁδός*, where a monument still marks the event. Lives of him are often on sale in the streets.

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As a distinguished Greek novelist once said to me: 'We are not yet sufficiently civilised to be immoral.'

Besides the theatres, there are frequent lectures on a great variety of subjects during the winter at the *Parnassós* literary society, which has a fine lecture-hall, a stage for amateur theatricals, and a well-stocked reading-room. Royalty patronises these lectures, and the best society may be seen there, listening to discourses on mediæval history, literary topics, or sponge-fishing. Like the Italians, the Greeks are good lecturers, and they are not slow to criticise the halting speech of some Englishmen who have addressed them. Of outdoor amusements, in winter the most fashionable is 'fox-hunting,' so called—a species of hare and hounds, in which one person on horseback acts the part of the fox, and is pursued by others, also mounted. The Royal family is often present at this sport. In summer, there are horse-races at a place on the road to Menidi, sarcastically called *Podonipté*, because there is never sufficient water there to 'wash the feet.' So terrible is the dust on that occasion, that wives cannot recognise their husbands or children their parents in the grimy creatures who drive back from the racecourse, and gentlemen, leaving Athens in black frock-coats, return attired in the more fashionable grey. The principal square and the chief street are provided with arches for illuminations, and they are lighted up on great occasions. When, as on the night of Princess Alice's arrival the year before last, the Akropolis is illuminated with red and green lights, the effect is fairy-like, and the great Parthenon stands out as if a second Morosini had set it ablaze. To visit it by moonlight is the aim of every traveller.

The *cafés* are, of course, the favourite meeting-place of the male population, where, over a cup of 'Turkish coffee and a glass of water—invariably served with it—politics may be discussed from morning to night. There are, indeed, some *habitués* who come early in the morning and remain all day, and the 'Senate of Zacharátos,' so called

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from the best *café*, that at the corner of Stádion Street and Constitution Square, usually sits till 3 a.m. playing billiards and discussing the affairs of the Greek and other nations. During the Russo-Japanese war it has been the constant practice of these *café* strategists to draw pencil plans of campaign on the tops of the marble tables. At last, the waiters of Zacharátos, so it was said by some wag, induced a publisher to issue a war map, in order to save themselves the trouble of constantly sponging the marble slabs!

Though public opinion outside Corfû is strongly opposed to the conversion of that charming island into a Levantine Monte Carlo, yet there is a great amount of gambling at Athens, and there are many regular gambling-hells. 'Mouse'—a Corfiote game—takes the place of 'bridge' with us, and the papers complain that it has paralysed all rational conversation, and that, as soon as people arrive at a house in the evening, they are set down to play it. In Corfû it has long been the rage; even during the war of 1897 I remember it was the chief distraction of ardent patriots, and when the Corfiote deputies are in Athens for the session, they play their favourite game in the intervals of supporting M. Theotókes. Ladies, as well as men, fall victims to the 'mouse'-trap.

The Athenians rarely walk, if they can possibly drive, and, indeed, there are few walks at Athens. They will take the tram up Stádion Street rather than go on their legs, and stare in amazement at the pedestrian feats of Englishmen. As a consequence of this, the average Athenian knows little of the country, which he is apt to regard as a wild and savage region, where no sensible person who can enjoy town life would care to go. An Athenian lady, who had married an Englishman, once said to me: 'Now that I have an English husband, I shall see something of Greece.' Another Greek lady of means is considered quite eccentric because she spends much time on her property in Eubœia; and when one of

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our countrymen, who has a fine estate in that island, invited the late head of the Athens police to stay with him, the latter declined the invitation with the remark that he could not possibly stay in the country for more than six hours at a time. A typical Athenian expressed great surprise that I was not bored by a similar visit, and I have heard M. Zaïmes blamed for living so much in the country, at Aigina and Rhion.

The means of locomotion in Athens are excellent. Besides the trams, there are the curious little *vis-à-vis* carriages, to seat four, which ply up and down Stádion Street, and in which any stranger may take a single seat for 10 leptá, as in an omnibus. The ordinary carriages, for some reason which is not obvious, never have less than two horses, and usually have the British arms on the carriage doors. The little Greek horses are very wiry; the bigger horses come from Hungary or Servia. In cold weather they look very gay, with bright woolly rugs thrown over them. The horses in carts and trams often suffer from being overloaded, and unfortunately the Society for the Prevention of Cruelty to Animals can do little, because it has no law behind it. When a kind-hearted deputy introduced such a proposal, his fellow-members laughed at him as a 'crank.' However, the society publishes a monthly magazine, and organises entertainments for children, whom it is also sought to interest in animals by appropriate stories in the elementary reading-books. But to bring children up with pet animals, especially dogs, is regarded as extraordinary. Foreign dogs do not thrive in Athens; they suffer from the heat. There is nominally a dog-tax, which, in practice, is rarely exacted; but in order to keep down the number of dogs, an official, called the 'executioner,' occasionally goes through the city, armed with an instrument like a huge pair of pincers, with which he seizes stray curs, and places them howling in his cart. Last spring the whole official world was disturbed, because the child of a Minister was bitten by an unknown dog;

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the head of the police was made to resign, because he could not find the suspicious animal, whose mistress refused to reply to heart-rending advertisements in the papers, and 'the executioner' was let loose on the canine tribe. Rabies is not uncommon, and there is a Pasteur institute for its treatment ; but it is not always easy to persuade the peasants to go there.

The fashionable drive at Athens is that to Phaleron, which the King takes almost daily ; the straight new road there, recently finished at the expense of the late M. Syngrós, and called after him, is the smoothest and best near the capital. It is a paradise for cyclists, for whom the surroundings of Athens have hitherto had few charms. The Kephisia and the Marathon roads were their best tracks, though by no means perfect ; when once one cycles along the less-frequented paths, one is apt to stick in the sandy furrows, or, in the proximity of the town, to puncture on the edge of one of those petroleum-tins, which have been truly called 'the sign of Hellenic civilisation in the East,' and out of which the versatile Greek makes water-jars, houses, and everything else. Among Athenian ladies cycling is no longer fashionable. Lawn-tennis is played by smart people, diplomatists, and others, at the three courts beneath the temple of Olympian Zeus ; and the British have a golf-links. In summer the bathing at Old and New Phaleron is a pure delight, and the latter spot has become the Brighton of Athens, with the advantage that it is cheaply, easily, and quickly reached by steam-tram or train. Tuesdays, Thursdays, and Saturdays are the aristocratic days there, when the *beau monde* may be seen disporting itself on the pier, admiring the foreign men-of-war, which are often anchored there, or lunching at the *Aktaion*, the fine new hotel, fitted up in Turkish style with admirable taste, which was erected by M. Pesmatzóglou, the director of the Bank of Athens, at a cost of 2,500,000 dr. Phaleron, however, lacks trees ; and many think that a far pleasanter *plage* might be made at Vouliagméne—a delightful spot thirteen miles from

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Athens in the direction of Sunium. Vouliagméne ('the filled-up place,' so called from a lake of clear, green water, which has 'filled up' what looks like the crater of a volcano) has many advantages: a good, sandy beach, ample wood, a beautiful bay with an island opposite, and the protecting arm of an isthmus to shelter it on the side towards Phaleron. But it lacks drinking-water, and is at present merely a *plage en création*—a few bathing-sheds in the lake, a row of bathing-houses facing the sea, two or three dwellings, a church, and an inn. If the Phaleron tram were extended here, it would doubtless be developed. Kephisia, the rival of Phaleron, has abundant water and shade. In summer the well-to-do Athenians follow the example of Herodes Atticus, and reside in their villas there; a large public garden, poetically called 'The Grove,' has lately been laid out near the station, whence frequent trains, at low fares, take business men into the capital. At Marousi, a little nearer in, whence comes 'the immortal water,' which one sees sold in the streets of Athens, some families pass the hot weather; others take lodgings at Menidi, near the foot of Parnes, and a leading Athenian doctor advocates the founding of a sanatorium on that cool mountain, and the construction of a funicular railway up its sides. Sir Edwin Egerton, when our Minister in Greece, brought Aigina into notice as an agreeable spring residence, and some dust-choked citizens go to watery Andros and other Ægean islands in the summer. But the aim of the rich is to visit 'Europe,' of which they often know more than of the natural beauties of their own country. An Athenian who voyages eastward in his vacation, like M. Papamichailópoulos, who has written a recent book of travel on the cities of the Euxine, is regarded as a veritable Argonaut.

Beggars are much less numerous at Athens, and also much less importunate, than in Rome. They have the picturesque habit of imploring the passer-by to give them alms in the name of the saint whose festival it may happen to be. The same mendicant has adjured me to

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help him in the name of St. Spirídon on December 12, and in that of St. Demétrios on October 26. The custom of wearing arms, which Thucydides says was obsolete among the Greeks of his day, is unfortunately very prevalent, and leads to many accidents and some assaults. The law forbids the carrying of firearms; but the law is one thing and the practice another. Most of the people in the *cafés* wear revolvers, and since the irregulars of 1897 sold their arms they have been far too cheap. Happily, drinking is a rare vice in Greece—in fact, I never remember seeing a drunken Greek,—but in some districts, where foreign companies pay men more than the usual earnings of a peasant, the wages are apt to go in the spirit called *ouzó*. Some workmen are accustomed to spend most of their money on one day, rows naturally ensue, and revolvers are drawn. But at election-times and at Easter there is much reckless firing in the streets, and there are many casualties; for the Greek loves to show his joy by the discharge of ball cartridge on high-days and holidays, and does not always look where he is shooting. I remember once at Olympia, on Easter morning, the cook of my hotel produced a Mauser rifle, loaded with ball, and let fly at random; and an Athenian paper, commenting on the butcher's bill of the Easter festivities, remarked that 'more Greeks than lambs had been slain.'

The port of Athens, the famous Piræus, has once more recovered its ancient importance, and bids fair to have a future which will far exceed what Themistoklēs could ever have anticipated for it. Its growth has been even more astonishing than that of Athens. I have been told by old Greeks that they remember the place when there was hardly a single house there; and Dodwell, when he visited it nearly a century ago, found 'sometimes not a single boat within the port;' when Otho landed in 1834, it had only one house and eight wooden magazines; long after the establishment of the Greek kingdom it was less important commercially than Patras

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or Syra. It has now passed all its rivals ; at the last census, in 1896, it had a population of 42,169, second to that of the capital alone, and it has increased rapidly since that date. It is pre-eminently a cosmopolitan place, where you may see inscriptions in many languages, and its inhabitants are natives of every part of Greece—except the Piræus. Their absorption in commerce may be judged from the fact that their town actually boasts a newspaper which has no political news, and business men of the Piræus have been known to deprecate too frequent elections. Its harbour is the busiest and the most picturesque in the kingdom. *Caïques* from every part of the Archipelago are drawn up to the quay, with their sterns, which serve as shop-counters for the sale of their cargo, turned to the land. Here is one flying the red and blue Samian flag, and converted into a floating emporium, for the sale of the sweet Samian wine. Here is another laden with oranges from Crete ; farther out are the flags of half a dozen European countries. Round the harbour are the agencies of steamship lines, and there is the market-place—a study in itself, with its strings of onions and red pepper-pods, and its vast quantities of white and slimy octopus of all sizes. A few big merchants live at the Piræus ; but it is not such an agreeable residence as Athens, and the communication by train is so frequent, cheap, and rapid, that most prefer to go backwards and forwards to their daily avocations. Some day the two towns will doubtless form one continuous mass of houses, for the interval of open country between them has grown less, though the development of Athens has latterly been rather in an inland direction.



ALBANIAN COSTUME.

in Town and Country

CHAPTER XI

COUNTRY LIFE

THE Greek has in all ages been a lover of the town. It is difficult to make the Athenians understand how any educated person can wish to live for long in the country, and very few well-to-do Greeks have country seats where they pass a portion of the year. Yet in the whole of Greece there are only between twelve and sixteen towns with a population of more than 10,000, and of these the capital alone has attained to the dignity of six figures. Accordingly, a large part of the total population lives in villages and hamlets, scattered about the land.

Among the country-folk, as a rule, the best qualities, physical and moral, of the race are to be found. It is astonishing how many eminent personages have come from Akarnania and Aitolia; the best pupils in the schools, so a schoolmaster once told me, are those from the out-of-the-way district of Kynouria, in the Eastern Peloponnesos. One generally notices that the finest men in the country districts are those who continue to wear the national dress, while the younger generation, which has more usually discarded it, seldom produces such splendid specimens of humanity as one sees among the seniors. The modern Spartans, for example, who hardly ever wear the national costume, preferring the black tail-coat and bowler of the West, despite the absolute unsuitability of black for the Hellenic climate, are mostly undersized men; physically, at least, not 'such as the

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Doric mothers bore.' It is observed, too, by Greeks themselves, that when a man takes to European dress, he leaves far more than his national clothes behind him. M. Bikélas tells a story of a travelling variety show which wrought much havoc among the natives of Karvassará on the Ambrakian Gulf; it was found, however, that the victims of the ladies' charms were all men who had adopted European garments (and vices to match), while the fustanella-wearing population did not allow its snowy dress to be contaminated by the tinsel and tights of the itinerant stage.

The old costume is much more commonly worn in some places than in others. At Thebes there is a great deal still to be seen, in keeping with the Turkish-looking houses of the main street. In the mountainous region round Naupaktos it is predominant, and the Albanian villages of Attica furnish the capital with numbers of fustanella-wearing men and picturesquely clad women, who come into town in their *soústas*. For this reason, strange as it may seem, the capital is one of the best places for seeing the costume. The Albanian population of Salamis has a curious female garb—a skirt with many tucks and pretty gauze veils. The Wallachs wear the fustanella in summer, and baggy white trousers in winter; their shaggy, grey woollen coats are a distinctive part of their costume; their women usually wear their skirts suspended from the hips. The fustanella is never worn in the islands, except in Euboia; the proper insular costume consists of very full breeches, the baggy portion of which hangs down between the legs, stockings, a scarf round the waist, a sleeveless jacket, and a scarlet fez, with a blue tassel. But in many of the Cyclades—at Syra and Andros, for example,—there is hardly any costume left, and the islanders dress in European fashion. The garments worn by the peasants of Euboia, as I saw them on the occasion of the Chalkis exhibition, were the finest that I have noticed anywhere. The women were laden on neck and waist

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alike with mediæval and Turkish coins, which had long been heirlooms in their families. Their white, home-spun petticoats, edged with coloured embroidery; their long, sleeveless coats, sometimes white, sometimes coloured, according to the taste of the wearers, and showing the embroidered sleeves of their under-garments; their zouaves, and their smart aprons, worked in some cases to match the sleeves; their girdles, with enormous clasps; their cummerbunds, wound round the hips; their headdress of a yellow handkerchief; and their high-heeled shoes—all these contrasted agreeably with the 'European' finery of the Chalkidian ladies of quality. What a relief, too, after the top-hats and dress-clothes of the male notabilities, who waited on the King, to gaze on the snowy fustanellas of the old peasants!

Wherever the costume is general, the women of each village have a special handkerchief, differently arranged on the head according to the place whence they come, by which they can be easily distinguished. In Eubœia, owing to the establishment of several foreign companies, the men have taken to wearing hideous caps of German manufacture. The proper Greek shoes are the *tsaróuchia*, turned up at the toes, with a tassel on the tips; but the excellent and very cheap boots of Athens are supplanting them fast. I have noticed a very curious and simple form of sandal in the Eastern Peloponnesos, which consists of a piece of leather, used as a sole, and a thong of leather over the heel of the foot and round the instep. The edge is also drawn in with a leather thong, and this primitive shoe has no heel. Of course, in the present transition period, one sees the most grotesque combinations of Greek and 'European' dress on the same person—'European' overcoats over fustanellas, and similar monstrosities. It is much to be regretted that the King, unlike his predecessor, who always wore the fustanella, even after his deposition, does not encourage the national costume by his example. He is said, however, to have once expostulated with some islanders on their abandonment

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of their picturesque garb, and he lately expressed his pleasure at meeting a village mayor in the fustanella; the *Diádochos* drives about with a gorgeous fustanella-wearing attendant on the box of his carriage, and Prince George has tall Cretans in Cretan costume with him on his frequent visits to Athens. But the day will come when our prosaic dress will be universal in Greece. Progressive men, unfortunately, consider it a mark of civilisation and of 'European' culture to wear trousers and black coats, while the ladies look to the Parisian dress-makers for their inspirations.

With the costume, many customs are passing away. Tenos still preserves the ancient practice of the 'evening sitting,' or *sperokáthisma*, a gathering of old people, usually in the evening, for the purpose of telling stories. Some of these Tenian tales, which have been published by a local schoolmaster, are veritable romances of palpitating interest.

The belief in the evil eye is still very prevalent. At Syra a wooden cross is nailed on the bow of a boat as a preventive. To admire a child is considered as certain to bring misfortune upon it, and an elaborate system of divination is practised, to discover whether the infant will escape. A friend of mine at Syra one day found his servants burning charcoal in front of his baby, and throwing cloves into the fire. On inquiry, he was informed that some one had incautiously said that it was a pretty child, and they accordingly feared that it would die. Fortunately, the cloves did not burst with the heat—a sure sign that the evil eye will have no effect! In Euboea I found that it was regarded as unlucky to meet a priest, and the people with whom I was considered it desirable to tie a knot in their handkerchiefs for every parson whom they met. This is called 'tying up the priest,' and is supposed to prevent the holy man from doing mischief.

'European' dancing has now supplanted the Greek measures in some of the islands. At a wedding ball



KING'S BODYGUARD.

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at which I was once present in Andros the Greek *sýrtos* was danced for my benefit. One of the gentlemen took a handkerchief, which he offered to a lady; then each of them slowly revolved, the woman holding the handkerchief by the two corners, and always keeping her eyes on the ground. On such occasions, it is the custom for the gentleman to give about 5 dr. to the musicians for every one of his partners. In Euböia the old games are going out, and the peasants spend their time and wages in drink instead. But drunkenness, as I have already pointed out, is an uncommon vice in Greece, even though, according to the proverb, wine should be drunk undiluted with water for eight months of the twelve. 'Drink wine without water in all the months that have π , with water in those that have not.' In food, too, the Greeks are most abstemious. Some peasants eat meat only twice or thrice a year; but there is much less poverty among them than in Italy.

As a favourable example of a Greek village, I may take that of Achmet Aga, in North Euböia, the property of our countryman, Mr. Noel, whose father bought the estate in 1832, at the time when the Turks left the island. The houses are mostly one-storied, with wooden shutters instead of windows, and the bread is baked outside, where an oven is usually to be found. We step over the recumbent forms of the pigs, who are basking in the sun before the cottage, and enter. In each house there is a low wall, behind which the animals sleep at night, for the peasants, like Eumaïos, the swineherd in the 'Odyssey,' do not like to be away from them. It is only when the houses have two stories that the animals sleep below. Dried onions, maize, quinces, and other country products hang from the roof, and there are always eikons fastened on the walls, with a lamp in front of them. In one cottage I saw no less than four, representing St. Paul, St. Demétrios, St. Basil, and St. Modestos, the protector of oxen. The houses, like all those that I have visited, are clean. The rent of each

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cottage is a bushel of wheat a year; part of the land is farmed by the landlord, and the rest let out to the peasants, who pay a portion of the produce as rent, so that these transactions are all in kind. On a sunny slope rows of beehives, made out of the trunks of trees, and covered with leaves, can be rented by them at 20 leptá apiece. The lord of the manor is everything to his tenants; and not only they, but the inhabitants of the whole countryside, come to him for medicine when they are ill, bringing fowls or grapes as an offering for advice when they or their families are in trouble. The postmaster, who gets 20 dr. a month, is his cook and coachman combined; his overseer is the village mayor. The Greek church was built by his father; and the priest, a man of more education than most, able to speak a few words of French picked up at a gymnasium, is a frequent guest at his house, which he blesses on the first of every month.

In the Peloponnesos and in Continental Greece the villages, owing to their mud walls, have an air of squalor which is lacking in the islands. The little towns of the Cyclades, with their snow-white, flat-roofed houses, reproduce a style of architecture which one sees in Tunisia and in the coast towns of Apulia, Barletta, and Monopoli—a style more Eastern than Italian. At Thera, for example, life is mainly conducted on the house-tops; one man's vineyard is on the roof of his abode, so that he sleeps beneath his own vine. In that volcanic island, too, down by the water's edge, may be seen rock dwellings in the holes of the strangely coloured cliffs, in which the fisher-folk live, like the Spanish gipsies in those near Guádix and at Granada. Hermoupolis, though no longer the important place that it once was, is one of the best examples of a clean provincial town, supplied with very fine municipal buildings, a spacious square, the excellent 'Apollo' theatre, a market which is a picture in the season of lemons and oranges, and an agreeable promenade, the so-called *Vapória*, where the townsfolk

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take the sea-air in the evening or attend the open-air theatre in the summer, when Syriote society usually migrates to its villas at the pleasant bay of Delle Grazie. The tortuous arched lanes of the upper town of Naxos remind one of the rock-villages of the Riviera.

Many of the houses in Mykonos are full of old Spanish furniture, the proceeds of blockade-running long ago, and I remember one bachelor establishment there which was beautifully furnished. Andros has features peculiar to itself. Alone of the Cyclades, and, with the exception of Ithake and Kephallenia, alone of Greek islands, it possesses a fleet of cargo-steamers, plying to Cardiff and Newcastle, twenty-eight in all, with two more in the shipbuilding yards of the Tyne, which belong to the reigning clan of Empeirikos, of whom there are fifty in the little town. These seafaring men have taken the place of the *árchontes*. They are an oligarchy of ship's captains, owning and sailing their own vessels, so that Andros, better than any other place, enables us to understand Hydriote society in the palmy days of that heroic island. Every public building, from the new fountains to the new church in course of erection, owes its existence to the family of Empeirikos, and a large new hospital and house for the aged rejoices in the name of the *Empeirikeïon*. In this little town there is an air of solid comfort and stability, and the old sea-captains, from the demarch downwards, remind one of the similar class in the North of England ports more than of other Greeks. Over some of the houses ships carved in marble show the occupation of their owners; and inside the furniture is solid, and the walls are hung with pictures and photographs of members of the Empeirikos family, who in the summer dine together in numbers at one another's country residences out at Ménetes—a paradise of rushing waters, lemon-groves, and maidenhair ferns.

In Andros it is the custom to regale the visitor on delicious local jams—*rodozáchari*, or 'sugar of roses,' and *bergamónte*, a small, young fruit, like a lemon in

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colour and an orange in shape, which has a strong scent, and has the effect of rendering its recipient temporarily speechless by entirely filling his mouth. Up in the interior one may still see the towers of the *árchontes*, with little projections at the top for cannon, and all the arrangements for pouring boiling oil upon the heads of corsairs. Most of the towers have now been converted into dwelling-houses by the addition of outside staircases; but the old doorway, far above the ground, the only access to which was by a wooden ladder, is still visible.

In some of the smaller Cyclades life must be monotonous in the extreme. Thus the total population of Gyaros, the Botany Bay of the Roman Empire, which has only a few fig-trees and two solitary wells, consists of four men, who live there summer and winter, and tend their goats. The island belongs to the town of Syra, which lets it out for about 2000 dr. a year. Delos has no other inhabitants than the two guardians of the excavations, who come over from Mykonos.

The conditions of agricultural life vary greatly in different parts of Greece. The great plain of Thessaly, destined by nature to be the granary of the rest of the country, is productive even now—it had a splendid harvest two years ago—and might be made more productive still under a better system of land tenure. At present the land is in a few hands—those large estates which originated in Turkish times,—and the peasant is little better than a serf. He has to pay one-third of his corn and cereals in kind to his landlord, and has therefore small incentive to work; but he has to give up none of his apples, and enjoys the free right of pasturage. It has been proposed that the Government should buy large properties in Thessaly, and convert the serfs into peasant proprietors. It has already paid £80,000 for the Stephánovik estates, which it lets out to middlemen, who receive one-third in kind from the cultivators. A better hydraulic system and the draining of marshy

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districts would also do much for Thessaly. Owing to the competition of Russian corn, the Thessalian farmers have not been able to reap the full benefit of their harvests, and their representatives in Parliament advocate a protective duty, which has been strongly denounced by the Delyannist Press at Athens, on the ground that it would increase the price of bread. But, as it is, the Thessalian farmers are well off. Some idea of the capital at their disposal may be gathered from the fact that a very large part of the money subscribed by private individuals to the Piræus-Larissa loan was put down by one patriotic landowner in that province, which is, of course, anxious to have railway communication with Athens. At present, however, the freight and fares of the steamers between Volo and Piræus are ridiculously low, owing to cut-throat competition, which prompts rival lines to run their boats on the same day, and even at the same hour, and goods can be shipped one day at noon, and unloaded the next day at four or five p.m.

The present state of things is peculiarly beneficial to Volo, one of the most rapidly increasing towns in Greece, which is the *débouché* of the bulk of the Thessalian trade, which at the last census had outdistanced Larissa, and is now believed to be the fourth or fifth largest town in Greece. That its inhabitants are prosperous is shown, not only by the number of new and expensive houses which have sprung up there, but by the demand for foreign goods, which, owing to the exchange, are an expensive luxury, only to be purchased by the well-to-do. When, however, the Piræus-Larissa line puts the interior of Thessaly into direct communication with the south, without the necessity of sending its produce down to Volo, things may change. Some, indeed, think that food may then become dearer in Thessaly. Meanwhile, it is the only part of Greece where I have seen numerous advertisements of British and American agricultural implements. There the names and products of Ransome and McCormick frequently greet one familiarly from the

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walls of restaurants and in the waiting-rooms of stations. A pleasant feature of life in Thessaly is the settlement of rich Thessalians at Ano Lechonia, near Volo, who, after having made money in Egypt, have returned and built themselves spick-and-span villas in the midst of luxuriant fruit-trees on the shores of the beautiful Pagasaian gulf. Once Lechonia, with its abundant supply of water and its magnificent plane-trees, was the most Turkish of all the places round Volo ; now it has become a suburban pleasaunce of the Greeks.

In Thessaly in summer and in Boiotia in winter one meets the nomadic Koutso-Wallachs, who form such a strange and picturesque element in the life of Greece. My wife and I were once invited to a repast in the winter settlement of one of these Wallach clans at Ougkra, a place situated close to Lake Paralimne, near the Boiotian Karditsa, and presented together with the lake to the monks of the Sagmatâs monastery by the Emperor Aléxios I. Komnenós in 1106. The chief of the clan, who was our host, is described on his visiting-cards as *archipóimén*, or 'arch-shepherd ;' but in the vernacular a Wallach headman is usually called *tséllingas*. This particular 'arch-shepherd,' Georgios Spýro Akrivákes by name, was a man of about forty, and of progressive ideas, perhaps imbibed at the Athens University, where he is said to have been educated. He is the first of his tribe to build a house—a modern arrangement which his old father would never sanction—and it was in this edifice, just finished, that we were entertained. There were coloured rugs, the handiwork of Akrivákes' women-folk, upon the floor, with reed matting beneath them, and pillows all round the walls, against which we reclined, for chairs were entirely lacking. After our host's wife had offered us the usual brandy and coffee, a table, about fifteen inches high, was brought in, and we sat on a couple of pillows at this very hospitable board, to eat a dinner composed of partridges, turkey, sardines, chicken, radishes, fish, Thessalian apples, cheese, and red *retsináto*.

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We asked Akrivákes to allow his younger brothers to sit down and eat with us ; but this he would not allow, 'for I am the eldest,' he said ; so, while he sat and ate, they had to stand and wait—a striking example of the patriarchal rules existing among the Wallachs. Even after dinner, though he smoked himself, he would not permit one of his brothers, to whom I had offered a cigarette, to smoke in his and our presence—as used to be the case among old-fashioned Greek families also, where the sons were not allowed to smoke before their father. After dinner we inspected Akrivákes' winter settlement—a collection of huts, round in shape, very comfortable inside, and very well and closely constructed of reeds and branches. But our host objected to huts as a place of residence, because they burn so easily in a wind. From fifteen to twenty families formed his little kingdom, and on the journey from his summer quarters on Agrapha, some six hours from the Thessalian Karditsa, from forty to fifty horses transport his clan and its belongings during its long march of twenty days. The women insist on moving up to Agrapha in the summer, because the water and air there are so good ; and on this summer outing Akrivákes takes a teacher with him, whom he keeps at his own expense, so that the children may not run the risk of catching infectious diseases by attending the public schools ! In the winter he allows them to go to school, but they return to the parental huts for the week-ends.

This 'arch-shepherd' is a rich man, though he wears the fustanella ; and the silver ornaments of his women, which were laid out for our inspection, formed, together with a silver bowl and the silver cartridge-cases of his men, a curious and valuable collection. One of the cases was dated 1807, and bore a portrait of Hellas being crowned by Epiros and Thessaly ; others were older, and had upon them Athena and her owl. The chief has a house at Thebes, where he banks, and becomes surety for many of his friends. On one of their journeys his

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Wallachs had as much as 15,000 dr. with them, and Akrivákes' father, whom he succeeded at the latter's death in the headship of the clan, had 20,000 dr. stolen from him by brigands in Agrapha in 1882. The property of the clan is managed and controlled by the 'arch-shepherd,' and the whole system of Wallach life is thus based on primogeniture. These wandering Wallachs, in the midst of democratic Greece, are governed by aristocratic principles, though Akrivákes takes a keen interest in Greek politics, and electioneers vigorously for his friends at Thebes, cherishing aspirations for the mayoralty of the Boiotian Karditsa for himself.

Near Moulíki, close to the ancient Haliartós, we visited another Wallach chieftain, who is less advanced and of an older generation than Akrivákes. Kolovós ('lop-tailed'), as he is called, is a fine old fellow of about eighty, who lives in houses, as he proudly told us, at his summer quarters near Karditsa, in Thessaly, and who descends to Boiotia, a journey of from eighteen to twenty days, with all his belongings, in winter. When I saw him he was suffering from the cold, for he had chosen an exposed place for pitching his tents; and the huts, in which he passes the winter, were not yet up, for he had only just arrived, and a hut takes from three to four days to build. We sat in a row under his tent, drinking coffee and rum, and eating walnuts, while the old man spoke with animation about the times of Otho, and the lack of pasturage nowadays, owing to the increase of cultivated land. He was looking forward, he said, to the completion of the railway, when he could go to Karditsa in a day, and he asked about politics in Athens, and what the Ministry was doing. Like all the Wallach chiefs, he is an hereditary official, and looked a veritable patriarch of the Old Testament, with his three sons and numerous grandchildren. Though not so rich as Akrivákes, he gave us water in a silver cup, which was a marvel of art. The Byzantine double-eagle, two snakes, a lion, and other emblems were embossed round the rim and on the

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bottom, while the antlers of a stag rose up out of the centre through the water. He told us that he had three of these cups, very inferior examples of which I have seen in the silversmiths' shops of Hermês Street. Kolovós, Akrivákes, and the latter's brothers all spoke excellent Greek, but no Wallach, which in Greece is spoken only by the Koutso-Wallachs about the Aspropotamos and in the prefecture of Trikkala.

The most primitive conditions of society are still to be found in Máne, the central of the three prongs of the Southern Peloponnesos. The Maniatai boast that they are the descendants of the ancient Spartans, and during the Turkish times their submission to the Sultan was merely nominal, their tribute consisting of as much money as would lie on the flat blade of a sabre, and being always presented in that way. Máne, like Zante and Corsica, still preserves the vendetta ; but in both the latter cases the custom was introduced by colonies from Máne, and under Venetian and Corsican influence it has been altered, and the Maniatai consider that the Zantiotes do not play this savage game according to the time-honoured rites which still obtain in the country of its origin. No Maniate will kill his enemy without notice, while in Zante it is not considered unsportsman-like to shoot him at sight and *sans phrase*. M. Kyriakoules Mavromicháles, head of the leading family of Máne, has kindly explained to me the elaborate usages of the vendetta in his native district, and they have certainly changed but little since Lord Carnarvon visited Máne in 1839. The vendetta was the unwritten law of the land at a time when no written law existed, and, as embodying primitive ideas of revenge as 'a wild kind of justice' (to use Bacon's phrase), it had at that period its good as well as its evil side. It is still the duty of a murdered man's whole family to take the law into their own hands, and they always endeavour to kill the best member of the murderer's family. 'The murderer,' as the local saying has it, 'owed blood.' Under no circumstances

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are women killed ; not only so, but M. Mavromicháles tells me that he remembers being in Máne during a great feud, which lasted for months, when the towers in which the people dwell were shut up closely, and the shutters fastened, so that only the loopholes were left open for the inmates to fire out of. Yet all the time the women went in and out to get water and other necessities for their male relatives inside. Nor are the women the only individuals who enjoy special protection during a blood-feud. If two families are at war, a third person, in no way related to either of the hostile clans, but whom both respect, may freely accompany any member of either of them, and this person, called *xevgáltes* from the verb *xevgázo* (' I accompany '), confers immunity upon his comrade, even though the latter be the murderer himself. Moreover, if a member of one of the belligerent families comes out of his abode to conduct a guest, he is allowed to return unmolested. Nor may a Maniate kill his enemy outside Máne. When, on one occasion, a Maniate broke this unwritten law of the vendetta by stabbing his foe in Stádion Street, the whole of the murderer's family came specially to Athens and apologised profusely to his victim's relatives for what their kinsman had done. The end of a blood-feud is called an *Agápe*. In order to bring about a reconciliation it is necessary that every member of the murderer's clan must come and beg forgiveness. When they are all assembled, their chief kneels down, and the injured person asks him the questions : ' Will you do what I say ? Will you throw yourself into the sea if I ask you ? ' After the reconciliation, the mother of the last murdered man must adopt the murderer as her own son. An instance of this extraordinary practice, which to civilised nerves would seem to provide a skeleton at every feast, occurred not long ago ; indeed, the murderer in such cases promises to be more to the poor mother than her own son. This solemn *Agápe* is never broken ; once, indeed, it is said, a man disregarded it, and from that day the Maniate

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expression for Punic faith, 'the treachery of Michalaki,' has been taken from the name of the treacherous one. Terrible as the laws of the vendetta are, they have had the effect of rendering attacks and insults rarer in Máne, so M. Mavromicháles tells me, than elsewhere, because the people know the awful consequences. So the vendetta has been a conservative measure for the preservation of order. Even now, though it is legally forbidden, it continues; happily, it is no longer as common as it was, but it still has the result of placing distinguished Maniate statesmen in difficult positions when they are responsible, as Ministers, for enforcing the law of the land upon their primitive countrymen who have been guilty of enforcing that of Máne.

Like the Albanians, the Maniatai have many chivalrous qualities. A woman can travel all over Máne, and will be sure of her countrymen's respect. Indeed, the bloody annals of Máne's struggles against the Turks show that the fine Maniate women have proved themselves as courageous as the men, and have always been well able to defend themselves. Hospitality has always been a Maniate trait. If a stranger appeals to a Maniate for protection, his host will allow himself to be killed rather than break the code of honour by giving up his guest. Clannishness is naturally characteristic of such a people. A corporal in the army tells me that he once had a Maniate soldier with him who fell ill, and who was supported by the other Maniates in the regiment as if he had been their brother. This spirit distinguishes them in politics also; they will log-roll for each other, and thus, as they hang together, they usually manage to obtain good posts in the Civil Service. But they would not be Greeks if they were not divided into political factions—that of the Mavromichálai, who support M. Delyáñnes, and that of the Koumoundoûroi, who are for M. Theotókes. At elections, whether municipal or political, they are fanatical partisans, and I remember the warm advocacy of the Maniate colony of the Piræus on behalf of their

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fellow-countryman, M. Kritsilês, at the last election for the mayoralty there.

Máne is the poorest part of Greece, a land of stones, like Montenegro ; indeed, the Maniatai have the Montenegrin legend that, when God was creating the world, the bag containing the stones burst over their country.* Owing to the poverty of the soil there is little work to be had, and that little is mostly done by the sturdy women, for the men, though of fine physique and not unlike the Cretans in stature, will only consent to labour with their hands if they are very poor. Some go to the Piræus, where they condescend to work in the factories, or to Lavrion, where they find employment in the mines ; others, but these are chiefly drawn from two out of the five districts which compose Máne, try their fortune in America. But place-hunting is the favourite profession of the male population. Not a few Maniatai become officers in the army, and the Maniate soldiers are among the few Greeks who remain on after their two years of compulsory service, and qualify as non-commissioned officers. A special reason for this is that many are sent from Máne to the Piræus when they are very young, and therefore lack the incentive of most other Greeks to return to their native villages, especially as the latter offer so small a chance of a livelihood. Moreover, like all mountaineers, they like fighting as a profession.

The only products of this sterile, treeless land are oil and quails. The former is of good quality, and is sent to the Piræus by the merchants of Areópolis, or *Tà Koiná*, as it used to be called, the capital of Máne. The quails are caught in only two or three places—one of which, Porto Quaglio, has received its name from the bird—at a certain season of the year, and are sent to Marseilles, and the natives often have to live on the lupins which grow among the rocks of their bleak country. Máne has still preserved several fiscal privileges. It pays no taxes

* The Kephallenians have the same legend ; only in their case the bag contained not stones, but lies !



ENTRANCE TO THE VALE OF TEMPE, THESSALY.

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on professions or buildings ; indeed, the only tax levied there is a duty on the oil exported. Owing to the poverty of the inhabitants the costume has disappeared ; but every house still has its rifle, the men always go about armed, and, despite the destruction of towers by order of the Bavarian Regency, many of those curious fortifications still remain. The home-keeping Maniatai, who have been little contaminated by the outside world, have a different accent from the rest of the Greeks, and use many foreign words ; but in Máne, as elsewhere, the schoolmaster is abroad, the natives are keen about learning, and the natural result will be the gradual assimilation of their tongue to the Greek spoken in other parts.

Corfiote life and society differ greatly from that of the mainland. Corfù has been blessed with the fruits of the earth and the beauties of nature since the time when Homer placed there the marvellous gardens of Alkinöös, yet in few parts of Greece does such general poverty prevail. Alike under Venetians and British, posts were created for the Corfiote aristocracy in the town, which was also the centre of social life and amusements, and thus a general distaste for country pursuits was produced. At present, I believe, only four of the Corfiote landowners live on their estates, and absenteeism has had its usual bad results. The smallness of most of the properties in the island makes the profits exiguous, and the system of paying in kind makes them hard to realise. The landlord or his agent must go in person to assess the amount of the produce, usually one quarter, due to him, and has then to sell it, as best he can, in the market at Corfù. Besides, the island has only two main products, wine and oil, and when these fail there is nothing upon which to fall back. In addition to the uncertainty of the olive-crop, which is not annual, the size of the Corfiote olive trees, which renders them so beautiful to the tourist, increases the difficulty of gathering the olives, and the lack of pruning diminishes their productive power. The peasants lack capital for improvements, and, if they

borrow money from the local usurers, have to pay the ruinous rate of 1 dr. per month for every 5 dr. lent, or 240 per cent. per annum ! There, as elsewhere in Greece, there is need of a Land Bank, from which they could borrow at a more reasonable rate ; for the very lowest interest in other parts of the country at which they can obtain a loan is 20 per cent.

Besides, in the case of wine-producing districts, such as Corfù, the national outlet of which is the south of Italy, the export to that district has been recently much diminished by Italian custom-house regulations ; Germany, however, now takes by far the largest quantity of Corfiote wine. In the Ionian Islands, as in Máne, there is a special system of taxation, which has survived the union with Greece, and which, though often impugned by deputies from the mainland, still remains the law. By this system, which was introduced in 1803, during the brief Russian protectorate of the Seven Islands, and was maintained during the long British supremacy, the only tax is a duty of 22·2 per cent. on all wine and oil exported. One curious result of this arrangement is that the Jews, of whom there are about three thousand in Corfù, not being engaged in the cultivation of land, but in trade, pay no taxes to the State at all. It is said in favour of the system that there is no leakage in the collection of the duty.

The Corfiotes, and the Ionians generally, resemble the Italians more than the Greeks in many ways. They cling to their Venetian titles, they have more aristocratic ideas and more Western polish, and they are not regarded with universal favour by the men of 'old' Greece, who apply uncomplimentary names to them. The Corfiotes are fond of the drama—they have two theatres, one of them perhaps the finest in Greece, and erected at huge expense,—they delight in music, and they like show. On a fine summer evening the parade near the water's edge will be covered with smartly dressed ladies, who spend little on their houses, and reserve their finances for the

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promenade. The Corfiotes have a grievance against the King for so rarely visiting their beautiful island—in my opinion the most lovely spot in Europe—and many profess to regret the material losses which they have sustained since the departure of the highly paid British officials, who spent money so freely there. At present Corfù is very poor; it is one of the few places in Greece where beggars abound, and I once counted seventy mendicants assembled outside the British parsonage to beg for alms. Occasional visits from the British Mediterranean Fleet enable contractors and tradesmen to make money, and there is talk of growing cotton on the reclaimed land in the centre of the island; but the usual cry is that it is neglected, and of late times there has been talk of converting it into a second Monte Carlo, if the Greek Government will give its consent. The Athenian Press has been markedly hostile to this scheme, but in Corfù there seems to be a general desire, with some notable exceptions, for the roulette. At present a casino is being erected on land adjoining the old British cemetery, which has been transformed into a garden.

The life of the Greek sponge-fishers is more dangerous than that of their fellow-countrymen. They all come from the islands of Aigina, Hydra, and Spetsai, from the picturesque little town of Trikeri at the entrance of the Pagasaian Gulf, and from Hermione and Kranidi in Argolis, Hydra supplying the largest number, and Aigina the next largest. Those from Hermione and Kranidi use the harpoon, or a species of drag-net fastened on to a sharp iron instrument; the others employ a diving apparatus, which is made in France or at the Piræus, and costs about 2000 dr. for each complete suit. Aigina, where the sponge-fishing has been established for about forty or fifty years, and where the International Sponge Importers' Company has an office and an English manager, sends out every season some forty-five boats provided with diving apparatus, and carrying from

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nine hundred to a thousand men, the average being about twenty to each boat. They always start on 'Clean Monday,' and usually return about the end of October; but some come back on the feast of the Holy Apostles (June 29, O.S.), and then go out again. The boats are of three classes—the first class having ten divers each, the second six, and the third three or four. The business is managed on the profit-sharing principle. The boats of the first class are divided into ninety shares, of which thirty belong to the captain, five to each diver, and one to each sailor; those of the second class have from seventy to seventy-five shares; those of the third from forty-five to sixty. The divers usually receive part of their money before they start. Exceptional arrangements are also sometimes made, and the proportion of shares occasionally varies; thus a diver sometimes has six shares instead of five, or he may receive a *regalo*, or special gift, and a sailor may have two-ninetieths instead of one-ninetieth of the profits of a first-class boat.

During the season the divers on the best boats make about £75 net, on those of the second class about £50 net, and on those of the third class from £40 to £50. Most of them save money, with which they buy plots of land and plant vineyards; some of them become captains, and have laid by a capital of £1000. One former diver, now living at Aigina, has saved as much as £3000, and is building two new boats. But there is also the reverse of the medal. Owing to the careless use of the diving-dress, numbers of the divers are afflicted with paralysis, and so rendered unfit for any other occupation. Much difference of opinion exists as to the statistics, as is naturally the case where vested interests are concerned. The version of those pecuniarily interested in the fishery is, that among the men who go out from Aigina the deaths from paralysis are five or six a season; on the other hand, a naval officer, who read a paper on this subject last year, and who has studied it on the spot, has stated that 85 per cent. of the divers are

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more or less paralysed. No less than thirty-six deaths are said to have occurred last season. It is certainly astounding, when the dangerous nature of this occupation is considered, that no doctor goes out with the boats, and that there are no Government regulations for the control of the fishery. All that is done is to send a couple of vessels belonging to the Navy, the *Krète* and the *Páralos*, fitted up as hospital ships, to the north coast of Africa during the season.

The Queen, whose heart is always open to the cry of the suffering, intends to build a hospital at Tripoli for the disabled sponge-fishers. She is also anxious to save them from the hands of usurers, who advance the money required for fitting out and provisioning the boats, usually £1200 for a boat of the first class, and who levy interest at the rate of 24 per cent. With this object she has asked the National Bank to lend the requisite amount at 4 per cent. According to present arrangements, the divers are to remain under water for 15 minutes at a depth of 20 fathoms, for 10 minutes at 25 fathoms, for 6 minutes at 30 fathoms, and for 4 minutes at 35 fathoms. The divers generally begin their arduous profession between the ages of eighteen and twenty, and go on to about forty-five, in one or two cases even longer than that. It is perhaps not to be wondered at that theirs is not a hereditary profession. Yet the diver is regarded as a good match, and the name of 'mechanician,' which is bestowed upon him, is said to be an attraction to the girls of the sponge-fishing islands.

The fishery grounds are mostly off the coast of Tripoli, but the Turkish Government does not permit fishing within the three miles' limit—a prohibition little regarded in practice. They extend as far west as Tunis, but the best sponges come from the African coast west of Alexandria. Fishing also goes on in the Gulf of Taranto, and off the coasts of Sardinia, Sicily, and the Lipari Islands. Only the third class of boats fishes off the Greek coast, for Hellenic waters have been dragged

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again and again, so that the sponges are almost exhausted there.

The regulation of the sponge-fishery is not easy ; for the very class whom it is desired to aid, the divers, does not desire the abolition of the diving apparatus, because it would mean the loss of its livelihood. About three-fifths of the population of the places whence the divers come support themselves by this traffic, and their representatives in Parliament naturally view Government interference with suspicion. But, under proper control, it is believed that the diving-dress could be rendered innocuous.

Emigration is rapidly draining the resources of many country districts, and it is difficult to see how it can be diminished. It is calculated that one-half of the male population of Arkadia has emigrated, and some villages in the districts of Gortys and Mantinea are consequently quite deserted. M. Phikióres, a Spartan deputy, recently told the *Boulé* that emigration to America had made labour very scarce in his constituency. From Kalamata comes the same story. When I was there the British Vice-Consul informed me that he could not get men, even at high wages, to work on his land, and more than 6,000 left his district in one year, most for America, some for the Transvaal ; yet both the Eurotas valley and the Messenian plain are very fertile, and the latter may be called the Garden of Greece. The mania for emigration has also spread to Elis and the rest of the Western Peloponnesos, so that the richest parts of Greece are those which furnish most emigrants. Many of the miners of Lavrion have gone to the United States. In Euboea I found that the best part of the population had left, or was leaving, for the El Dorado of America. One village in that island, I was told, would be abandoned by its inhabitants as soon as spring came and they could start for the United States, and about ten peasants were embarking every week at the port of Limne alone. So keen are the people of Euboea about emigration, that



GENERAL VIEW OF KALAMBAKA.

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one man, who had been prohibited from landing in America owing to lack of the necessary funds, returned to his native island, borrowed the amount, and prepared to start again for the United States. It must be confessed that the Greek peasant has a strong motive for emigration across the Atlantic. For a man who, in Eubœia, for example, earns only 3 or 4 dr. a day, can command \$2 (or 16 dr.) a day in the United States. Being a Greek, he is extremely frugal, and is able to save a large proportion of his wages. In America his food costs him only $1\frac{1}{2}$ dr. a day, and he is thus able to remit a considerable balance to his family, which he almost invariably leaves behind him. His prosperity becomes known at home, and his fellow-villagers are kindled with the desire to go and do likewise. The usual practice is to send one son first, and, as soon as he has made enough, he sends money home for the next son's fare out. In this way many villages are completely stripped of their young men. There are, however, few emigrants from Thessaly and the district round Naupaktos, for there the people are more conservative in their ideas; the Thessalians wish their children to cultivate the great plain, as they have done. From the Cyclades the emigration is not so much to America as to Smyrna and Constantinople; and from the so-called 'Frankish villages' of Tenos, while the women go as wet-nurses or cooks to those towns or to Athens, returning, however, and marrying in their native island, the men emigrate as marble-workers to Alexandria or to Turkey and Roumania at the rate of at least five hundred every summer, coming back at the end of two or three years.

Among the Ionian islanders there is a great difference in regard to emigration. The Corfiotes prefer to starve at home rather than grow rich abroad; while the Kephallenians, who have a less fertile island, are bold seamen and ready to go wherever money can be made; and the Ithakans have furnished a contingent of emigrants to the Transvaal. The Greek Press has latterly become

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alarmed at the increase in emigration, and the latest figures show that in twelve months 14,376 emigrants arrived in the United States from Greece, nearly all of them men in their prime, between the ages of fourteen and forty-five, and the vast majority of them labourers and peasants.* The one good thing about this emigration is that the absent Greek never forgets his native land, to which he aspires to return *après fortune faite*, and to which he remits what he can. It is calculated that the total annual remittances home of the Greek emigrants in America amount to 15 millions of *drachmai*, and in one year the Kephallenians abroad sent £100,000 back to their native island. Not long ago, an old Peloponnesian presented a draft for £70 from America at one of the Athenian banks, and informed the cashier that in his district the peasants had been enabled to pay off their debts and lock up a nice sum of money in their boxes out of the savings of their children—he himself had three—in the United States.

If Greece is being gradually deprived of her cultivators by emigration, she has already been denuded of many of her forests. The bareness of the Greek mountains is one of the aspects of Hellenic scenery which most strikes the stranger; and those who have seen nothing but Attica are apt to make the hasty generalisation that this is a country without trees. Such is not, however, the fact. I have nowhere in Europe seen finer plane trees than those on the estate of our countryman, Mr. Frank Noel, at Achmet Aga in North Euboea, and one of them measures fifteen metres round. Mr. Noel fines men who cut or injure the trees, often however remitting the fines when the peasant appeals to his feelings. But, even with all his personal supervision, he cannot prevent them occasionally lighting a fire inside a hollow trunk, and some years ago a forest conflagration destroyed the woods on one of the adjacent hills. There are great

* In the first ten months of 1903 there left Greece 11,933 emigrants, of whom only 428 were women.

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forests of pine and beech in Agrapha and on the slopes of Pindos in Thessaly; Akarnania and Aitolia have beautiful trees; there are two large woods on Taÿgetos, and in Corfù the olives are allowed to grow into forest trees. The glades of Pelion are still wooded as in the time of the Argonauts; but bare is the spur of the great straggling mountain where they met. Kephallenia, despite the bare appearance which it presents when one lands at Argostóli, has forests inland; but of the other Greek islands only two, Keos and Poros, are wooded, the former having a forest of oaks, the latter producing pines. There are some fine oaks on the estate of the *Diádochos* at Manoláda, between Pyrgos and Patras, but fire has there, too, wrought destruction. Altogether, it is calculated by M. Sámios, the head of the Forest Department, that there are still 20,000,000 *strémata* (about 5,000,000 acres) of woods, including small bushes, in Greece; but vast areas of the country are almost treeless. Various agencies have concurred to cause the destruction of the trees. The ravages of corsairs in the Turkish times are largely responsible for the havoc wrought in the Cyclades and on the Greek coast-line, which, with one exception, on a part of the west coast of the Peloponnesos, is absolutely bare. The reckless use of the trees for firewood is another cause; I have even seen a woman picking boughs off the shrubs in the Záppeion garden for that purpose. The forest fires, lighted by the peasants to provide herbage for their flocks of goats, are, however, far more detrimental, for they often do immense damage before they can be stopped. The goat is, in fact, a deadly enemy of the tree or shrub, which he strips of any leaves that he can reach, and he can climb high. Besides, his name is legion. In proportion to its population, Greece has more goats than any other country; there are 119 goats to every 100 Greeks, which brings up their numbers to over 2½ millions, and in the country they are ubiquitous. But to reduce the number of goats would inflict upon

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Greece an economic injury as great as the loss of its trees, nor would it be possible to enforce such rules for muzzling the goats as the Austrians have carried out round the Bocche di Cattaro.

A special cause of injury to the pines is the practice of tapping them, often in an unscientific way, for resin, which is allowed to collect in a hole cut in the trunk, and then used for impregnating the wine. At the same time, the Attic pine, I am told, has so much resin in it that tapping is necessary, else it becomes a mere pine-torch only waiting to be ignited. On the King's estate at Tatoï the trees are tapped high up, and the resin is carefully gathered in a little box, like a dove-cote, which does not disfigure the trunk. Moreover, the Greeks, as a race, care nothing about trees unless they produce fruit, and the usual instinct of the Hellene is to cut down a tree when he sees one. Even statesmen who should know better, like MM. Delyánnēs and Rállēs, can see no irreparable harm in a forest fire. 'The trees spring up again,' they will tell you, which is exactly what the trees do not, if a second fire, as is not improbable, follows speedily on the first, and burns up the young saplings, seed and all. The loss of the forests is especially bad for a country with the topographical and geological formation of Greece. Being mostly mountainous, it is liable, after rain, to be swept by torrents which carry all before them, and, in a few hours, overflow the banks of what was before a dry river-bed. Were there forests on the mountains, the force of the rains would be broken and the water more gradually and evenly distributed, the violent winds would be modified, and the landscape, already beautiful, would become more beautiful still. Besides, a country which has no coal, needs wood, and for that purpose re-afforestation must be systematically carried on.

This has long been apparent to those few interested in the subject, and, as far back as 1836, the Bavarian Regency forbade the cutting of timber. I have before

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me a whole volume of legislation passed since then for the protection of the forests, but most of it has remained a dead letter. *Quid leges sine moribus?* is a saying nowhere truer than of Greece. Even religion has been invoked in aid of the forests, and the Holy Synod has ordered the priests to read aloud its censure of those who are guilty of forest fires. There is a Forest Department at the Ministry of Finance, the chief of which, M. Sámios, author of a charming little book, 'Pictures from the Greek Forests,' studied forestry in Germany. He told me, as an example of the feeling of the average Greek towards his work, that when he decided to take it up as a study, instead of law, people laughed at him and said that it was 'not a science.' The great want of his department is lack of funds, and being placed, not under the Minister of the Interior, but under the custodian of the public purse, that official naturally desires to cut down its expenses. On one occasion, when M. Delyánnēs was in office and rigid economy was the order of the day, a sum of £30 was all that was allowed for replanting during a whole year. M. Sámios points out that Greece is far behind Roumania in the number of her forest officials, having only 38 higher, and 399 lower functionaries, most of them officers and men of the country police; in the proceeds of her public forests, which yield only 9 leptá per *strémma* (about one-fourth of an acre); and in the annual amount devoted to forest work, which is at the rate of 250,000 dr. or $2\frac{1}{2}$ leptá for every *strémma* of public forest. There is also at present a great want of men who know the business; but this will, no doubt, be remedied in time, when the pupils from the technical school at Vytíne near Tripolis, of whom there are twenty-five every year, enter into the service. If the forests were public property, the labours of the department would be facilitated. Private interests are, indeed, a serious bar to re-forestation. For thirty years constitute a good title, so that the peasants object to give up land for planting

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when they have had the use of it for grazing during that period. For instance, in December of 1903 the *dasarch* (or forest official) of Elis decided to replant that part of Olympia which lies between the excavations and the hill and village of Droúva. The peasants at once protested that they had enjoyed the right of pasture there for many years, and threatened resistance.

The work of the Forest Department has found, however, a powerful advocate in the Princess Sophia, who takes the keenest interest in its labours, and is president of a society called the Forest-lovers' Union, founded in 1899, with an influential committee at Athens and local committees in various parts of the country. It sends seed to its provincial correspondents, and its programme for 1903 included the re-afforesting of 3000 *strémmata*. One year it started a festival, like the *festa degli alberi* in Italy, when every one plants a tree; but this salutary institution speedily collapsed. Still, the interest shown by the Princess is unabated: three or four years ago, the director of the Copaic Company was bound by the terms of his contract with the Government to plant a certain number of *strémmata* on the slopes of Helicon, in order to please her. Every two months a technical review gives the latest details of forestry. For agriculture in general something has been done by an Agricultural Society, founded in 1901, under the patronage of the King; and there are subsidised agricultural stations at Tiryns, Patras, Mesolonghi, Messene, Vytíne near Tripolis, on the island of Vido off Corfu, and in Boiotia and Elis. But, as I have already said, these stations are regarded by some critics as more ornamental than useful.

It is a great descent from the palatial caravanserais of the Constitution Square at Athens to the humble country *khan*. In many places, where 'Europeans' do not often go, you cannot eat where you repose or repose where you dine, for the Greek is apt to divide inns into two classes: 'hotels of sleep' and 'hotels of

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food'—a survival of the oriental method of travel, according to which the traveller brings all his food with him, and is simply provided with a room in which to sleep. I specially avoid using the term 'bed,' because, until quite recently, it was customary, even in well-to-do, middle-class houses in Greece, for the inmates to sleep on mattresses spread upon the floor. I remember seeing the children put to bed on the floor in this way in a small tradesman's house at Limne, and the parents then sleep, as they say, 'in the midst of their bairns.' People now living at Livadia can well remember the time when beds were first introduced there; but the practice has now become general, and I have often seen neat iron bedsteads being conveyed on the Greek steamers by soldiers and others of the same class to country towns. On the subject of cleanliness much nonsense has been printed in the guide-books. As the result of my experience, I have only once found the beds of a country inn swarming with vermin. On that occasion all efforts to slay the animals by peppering the sheets failed; but on the second night an application of insect-powder to the mattress underneath proved far more efficacious. There was reason to believe that the dirt in that case was due rather to the fact that the landlady was a slattern than to any national peculiarity, for elsewhere I have been most agreeably surprised by the cleanliness of even village *khans*. Besides, the place in question boasted of being a 'hotel' in an important town, and shortly after our stay was honoured by the presence of the then Prime Minister and his mother.

Where, in a *khan*, there are several beds in a room, it is desirable to pay for all of them in order to avoid the intrusion of other travellers, perhaps in the middle of the night. To keep out the host and the members of his family is not always easy. Their curiosity impels them to inspect the visitor's luggage and to watch the different processes of his toilet; and where, as is often

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the case, there are no glass windows, but only wooden shutters, which must be opened in order that one may see to dress, the other inmates of the *khan* are apt to stroll to and fro along the wooden gallery which usually runs outside the various guest-chambers and communicates direct with the courtyard below. Even the most scantily furnished *khan* generally provides a pair of slippers, a piece of soap, and a hair-brush (!) for the use of its guests. As for washing arrangements, the more 'European' establishments have basins and jugs in each room; but in less civilised quarters a metal water-jug, with a very narrow spout, like a coffee-pot in shape, is placed in the passage, together with a basin of the same material covered with a perforated lid. One traveller then pours a little water over the hands of the other, who soaps himself as best he can, and then renders the like service to his companion. For such accommodation prices are not, as a rule, high: about 2 dr. (1s. 3d. at the present rate of exchange) per bed a night may be put down as a fair average; while in the monasteries, of course, there is no fixed charge, but the visitor places something in the box of the church, and, in some places, is expected to give a small sum to the gate-keeper and to the servant who has attended on him. It may be mentioned that tipping in Greece need never be on a lavish scale, for the Greek waiter is not the same greedy creature that one meets in some 'European' countries. Gifts of cigarettes and newspapers are often more appreciated by attendants than money, and the latest news from Athens will at once establish friendly relations with the provincial Greek, be he the head of a monastery or the traveller's horse-boy.

Food at Greek country inns consists mainly of variations on the theme of lamb. How the Hellenic lamb is ever allowed to grow up to mutton's estate is one of those problems which the wit of the 'European' cannot solve. Wherever you go, unless it be during the season of fasting, lamb always figures on the bill of fare, usually in



PRINCIPAL SQUARE, PATRAS.

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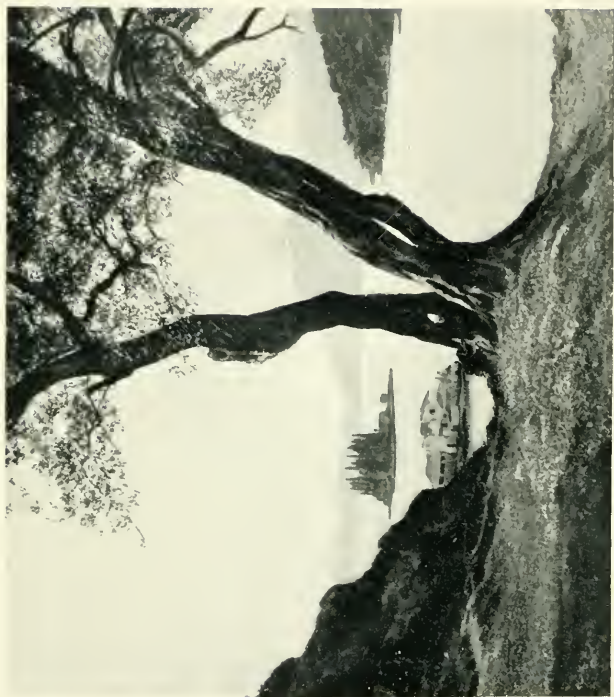
more forms than one. Roast lamb is the favourite dish ; but the advance of Western ideas has not yet suggested the addition of mint sauce. Boiled lamb is also common—in fact, the animal is to the Greeks what beer is to the German student, or water to the teetotaller. Vegetables, except tomatoes and radishes, are unaccountably scarce, and butter practically unobtainable, except in Thessaly. Jam is a good substitute for it, but it always gets loose among one's clean linen. The delicious little vegetable marrows, stuffed with meat and rice, the universal *pilaf*, and the rich *moussaká* are tasty dishes, while *lait caillé*, as the French call it, appears under the Turkish name of *yiaourti*, and, eaten with sugar, tempts the traveller to demand a second help. The cost of food in the country is very small, for practically everything is produced on the spot. In Thessaly, especially, one can live well for almost nothing. As an example, I may append my bill for two dinners at the best restaurant at Larissa :—

						Dr.	Leptá.
2 portions of lamb and marrows	...	...	...	...	...	I	0
2 „ „ <i>yiaourti</i>	...	...	...	...	...		50
2 oranges	...	...	...	...	...		40
2 breads	...	...	...	...	...		20
2 large portions of local, red, unresinated wine							50
Total							2 60

or about 1s. 3*d.* for two persons at the then rate of exchange, 1s. 7*d.* at the present.

The absolute peace of the country in Greece is like nothing else in Europe. There is an inexpressible charm about the stony mountains, whose sole denizens are the goats, with here and there a shepherd in his coat of fleece and his savage but faithful sheep-dog, a worthy descendant of the Molossian hounds. For hours at a time you may ride over rocky paths without seeing a village and without hearing a sound, save that of an occasional goat-bell. Who can forget the midday halts beneath the plane trees by some stream of pure water,

or the welcome hospitality of some wayside cabin, where the shepherds will make way for the strangers at the fire and offer them wine out of their scanty earnings? It is in the country, in the customs of the peasants, in their often Homeric phrases, in the noble outlines of the bare hills, in the 'countless smiles' of the blue waves, that ancient Greece, the Greece of one's school-days, comes back to one. It is on the crag of Akrocorinth, on the Larissa of Argos, or on the castle-crowned rock of Mistrâ, where the tortoises are crawling about amid the ruins of Venetian, Turkish, and Byzantine buildings, or in the remote solitude of the monastic cloister, that the grand romance of mediæval Greece becomes a living thing. And it is in the pass of Dervenâki, or on the bridge of Aleman—that new Thermopylæ—that one realises the modern epic of Greece's regeneration. It is sometimes said that the Greeks care little for beautiful scenery; they certainly need not go beyond their own doors to seek it. The day may come—*absit omen*—when their lovely country will be exploited, its conditions made regular, its paths smoothed, and its freshness spoiled. Meanwhile, Hellas preserves her eternal youth, her ethereal atmosphere, and her primitive ways.



CORFU. ONE GUN BATTERY AND THE SHIP OF ULYSSES.

in Town and Country

CHAPTER XII

THE ARMY AND NAVY

SINCE the close of the long struggle for independence, Greece has had only one war—that of 1897. But that short conflict revealed defects in the army of such a nature that since then military reorganisation has been the cry of all political parties. It was, and is, generally felt that if Greece is to play a prominent part in Eastern affairs she must have better weapons, better officers, and better trained soldiers. But reforms proceed slowly in all parliamentary countries; since the war ended, seven Ministries have come and gone, programme after programme has been put forward, and yet the organisation of the army remains practically what it was before the first shot was fired on the Thessalian frontier. The Theotókes Ministry did, indeed, carry an army measure in 1904, but it remains to see how it will work; and the new rifles and cannon have not yet been selected.

All Greek subjects between the age of twenty-one and fifty-one are liable to personal military service. There are, however, certain exemptions. In the first place, those who have physical defects rendering them unfit for service, and those who have been found guilty of criminal offences are excluded. Secondly, those are exempt who are the sole or principal support of their families. In this category come the eldest of a family of orphans; an eldest son whose father is dead and whose mother has married again and has a second family; the only or

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eldest son of a widow ; an only or eldest grandson when the grandmother is a widow and has neither son nor son-in-law alive ; and an only or eldest son whose father is living. If, in the above cases, the eldest son is blind or has some incurable disease which renders him incapable of earning his living, or if he has a family of his own to support, then his next brother enjoys his right of exemption. Those who come under this category must pay fines varying from 50 dr. to 155 dr. for their exemptions. Thirdly, there are the ministers of the Orthodox and every other recognised religion, and five Jews for the service of every synagogue. For the same reason the pupils of the *Rizáreion* and the students of the theological faculty of the University are exempt, provided that they really take orders. The standard of height for the army is 1.54 mètres (about 5 ft. 1 in.) ; but those otherwise competent who are too short enter the auxiliary services. In general, the Greek soldier is a small man.

After deducting those who are exempt for the above reasons, there are about 23,000 young men liable for service every year. But in time of peace, and in order to save expense, it is not thought necessary to call up so large a number. Lots are accordingly drawn, and those who draw low numbers are called up, while those who draw high numbers are placed *en disponibilité*, and are liable to be called up if wanted. They pay a fine of 160 dr., a part of which is returned to them if they are called up, in proportion to the length of their service. An officer of experience tells me that the number of men usually wanted is about 7250 a year ; under the new law of 1904, it will be about 13,000. In 1903, according to the official statistics furnished me by the Ministry of War, the peace strength of the army consisted of 1876 officers, 4670 non-commissioned officers, 15,130 soldiers (of whom 3323 were employed in the country police), and 665 musicians and trumpeters—a total of 22,341. The new army law of 1904 will increase it to about 28,000. Compulsory service lasts for two years



THE OLD FORTRESS OF CORFU.

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in the active army, ten in the reserve (*ephedreía*) of the active army, eight in the national guard (*ethnophroudá*), a body which is mobilised only in time of war, and ten in the reserve of the national guard, which is called out only when an invasion has taken place, or is imminent. The men of the national guard are called up for exercises, never lasting more than fifteen days, in the fourth and last year of their service. Thus, on a war footing, according to the official estimate furnished to me, the Greek army consists of 150,000 men.

The conscript begins his two years of service in the active army on October 1 (O.S.), about which time the streets of Athens are full of peasants in costume, accompanying their sons to the capital. On joining, he receives 1 dr. 40 leptá to pay for his brushes, soap, and other toilet articles. As, however, this amount was fixed long ago when prices were lower, and as the articles in question now cost 5 dr., the unhappy conscript starts 3 dr. 60 leptá in debt, and, as his pay is small, it takes him some time to work off the amount. The nominal daily pay is 46 leptá; but as out of this 30 leptá are deducted for food and 1 leptón for the military chest, the net amount is only 15 leptá. The Government pays 22 leptá a day for each soldier's bread, a further 10 leptá for his other food, and 25 leptá for his washing. The food is not bad, and quite as good as the ordinary soldier gets at home. It consists of morning coffee, a dinner of meat with soup or vegetables, and cheese for supper. On fast-days in time of peace—there is no fasting for the army in time of war—special food is provided. The Government does not pay much for the soldier's clothes. He is allowed only one uniform a year, in which he has to do all his work. With few exceptions, Greek soldiers cannot endure carrying knapsacks on their backs, preferring to stow their ammunition and other *impedimenta* round their bodies. Judged by a British or an Austrian standard, the Greek soldier does not look smart; but he is usually quite presentable, and under the circumstances

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that is much to his credit. One class of soldiers, however, the *évzonoí*, have higher pay—12 leptá a day more—and a different uniform from that of the others.

The Military Council decides who shall serve in this picked corps, always selecting men accustomed to wear the fustanella. They mostly come from Agrapha, Lidoriki, Kalabaka, and such mountainous regions; a few are from Arkadia. As they are chiefly from frontier districts, the frontier guards are very appropriately drawn from their ranks; and as their uniform is picturesque, they always serve as the King's bodyguard. They wear the fustanella, the fez with a blue tassel, and in winter a blue overcoat, pleated round the waist so as to stand out over the fustanella, and tightly confined by a belt. In the summer, when the overcoat is discarded, they appear in all the glory of their full shirt-sleeves and their white zouaves, the latter elaborately embroidered in black, with the lightly attached sleeves flapping like wings behind. They have long white stockings with garters below the knee, and red shoes with blue tufts on their turned-up toes. The fustanellas of the *évzonoí* are even fuller than those of ordinary Greeks, which frequently measure twenty-one yards round the bottom, and taper off by means of small gores to the waist. The *evzonáki*, as he is familiarly called, enjoys great prestige, and during the war was always in good order. Indeed, it is said that when the German Emperor visited Greece he advised the King to convert all his soldiers into *évzonoí*. Like all Greeks who have once worn the fustanella, the *évzonoí* have a peculiar swinging walk. So much of a habit does this become, that a friend of a leading politician once said to me that he could easily tell by the statesman's gait that he had worn the fustanella in his early days. The best soldiers in the army are said to be Koutso-Wallachs from Thessaly and the banks of the Aspropotamos; they form a numerous contingent, but they never remain after their two years are up, as they want to get back to their flocks and herds. The

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healthiest soldiers are the Arkadians, small but wiry, while the least healthy are those from the islands.

As soon as a conscript arrives he must learn to read and write, if he has not already acquired those accomplishments. Even still, despite of the spread of education, many of the men from the villages near Athens, Hydra, Spetsai, two or three places in Gortynia, and the north of Andros speak only Albanian when they become soldiers, and have to learn Greek. As the pure Greek is invariably taught in the army, compulsory military service furnishes an additional means of propagating that form of the language, in which the military orders and regulations are couched. I have even seen the obsolete future used in an army order appended to the Ministry of War. The soldier is very clever and learns very quickly; indeed, though the period of instruction is practically only eight months, he masters all the duties of his profession within that time. During his two years' service the soldier may exercise his trade, if he has one, but not for his own benefit. If, for example, he is a tailor, he may keep his hand in by making military uniforms. Religious opinions are respected with the usual toleration of the Greek Government, and the Catholic soldiers go to the Catholic church on Sundays.

It is sometimes said that the evil result of conscription is that it makes the men fond of town life, and unfits them for country pursuits after their time is up. But I am assured by both officers and non-commissioned officers that this is not the case. The Greeks do not, as a nation, like a military career, and the service is not popular with them. Few remain in the army after their two years' service has expired, and nearly all of those who come from the country want to go back to their own homes; for many of them Athens possesses no charm. Even of those who voluntarily remain, few stay long, and one seldom sees old soldiers. Besides, the number of men admitted to voluntary service may not in time of peace exceed a thousand—a number

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which may, however, be indefinitely increased in time of war.

The position of the Greek officer is widely different from that of the British. In democratic Greece, where there are no class distinctions, and where every one is as good as every one else, the officer has no adventitious dignity attaching to him in virtue of good birth, but is simply and solely judged on his own merits, and judged, too, by a preternaturally critical set of men. During the late war the effects of this democratic principle were sometimes apparent. Soldiers ordered to execute a certain manœuvre, instead of obeying blindly, paused to consider whether their officer had given the right order. Under such circumstances discipline is naturally more difficult to maintain than with us. Absolutely no difference whatever is made in the service between an officer of good family and the son of a peasant. One late Minister of War, a capable officer who kept clear of politics, was of very humble origin; and a well-connected officer of artillery tells me that his old orderly, who had gone into a branch of the service where promotion is quicker, is now his superior in rank. A common soldier can become an officer by passing through the school of the non-commissioned officers, where he has to undergo examinations. But for those branches of the service where special knowledge is required, such as the engineers, he must qualify by a course of study at the Military College. The pay of officers is not high. A general of brigade and a colonel receive 560 dr. a month; but there are only six generals of brigade and thirty-one colonels in the army. A lieutenant-colonel is paid 480 dr. a month; a major 440 dr.; a captain 300 dr. or 240 dr., according to his standing; a lieutenant 180 dr.; and a sub-lieutenant 160 dr. The total cost of the army, according to the military budget of 1904, was 20,755,498 dr. (or £642,585 at the present rate of exchange), including the various sums spent on military education.

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Visitors to Athens are usually struck with the great number of officers whom they see in the *cafés* and about the streets, and draw the conclusion that the army is enormously over-officered. But I am assured that this is not the case, and that in the late war there was, on the contrary, a lack of officers. It must be remembered that three-quarters of all the officers are stationed at Athens—a system which tends to make the idle officer into a loafer, while it displeases the energetic man who is fond of his profession, and would prefer a country garrison town if there were plenty of work to do there. Unfortunately, in most provincial towns, except at the present time in Thessaly, there is little employment for the garrisons, so that the officers are apt to suffer from *ennui*. Moreover, the number of officers appears to be large because the effective strength of the army is, as we saw, at present small; whereas if the numbers of the army were increased by calling up the men who had drawn high numbers, and by calling out the reserve, the total of the officers would remain the same, and the proportion of officers to men, which is now about one to thirteen, would be much diminished. The apparent number of officers is also increased by the fact that those who have retired usually continue to wear their uniforms. The limit of age for retirement in the army is higher than in the navy, and seems extended to an absurd length, for a colonel need not retire before sixty-eight, a captain not till fifty-six.

The army contains Greeks from ‘enslaved Hellas,’ as well as natives of the kingdom. There are a number of Cretans in the service, and a recent Minister of War, M. Limprîtes, hails from ‘the great Greek island.’ While, however, Cretans have always been admitted, the number of Macedonian Greeks in the army is much smaller, though I am acquainted with one military man from Macedonia, and he tells me that he knows several more. It is pointed out that Greece has made a mistake in not encouraging Macedonians to serve, and that she should

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have imitated the example of Bulgaria, for the Bulgarian army is full of Macedonian officers and men, who naturally have the keenest sympathy with, and a good local knowledge of, the condition of that debatable land. Such men become the trained leaders of any insurrectionary movement, and form a strong bond of union between their free brethren and the country which they aspire to free. Curiously enough, there are two Turkish officers in the Greek army ; they are both Christians.

The army system is vitiated, like most Greek institutions, by politics, which greatly impair its efficiency. The greatest flaw is the practice of changing the officers of the Staff at the Ministry of War with each change of Ministry—that is to say, every few months. I have already alluded to the unwisdom of allowing officers to enter Parliament, whereby the soldiers in the gallery may witness the edifying spectacle of a lieutenant deputy criticising the Minister of War. Two Ministers of War, General Smolenski and M. Konstantinides, have expressed to me their dislike for this interference of officers in politics, and the latter wisely declined to become a deputy—an honour which the hero of Velesino would have been wiser to refuse. Recently, General Smolenski publicly announced that he would bring in a bill to prohibit the candidature of officers belonging to the active army ; but it has unhappily gone the way of most army reforms. If there were more professional work for the officers they would be less inclined to enter politics, which they often take up after the fashion of the British aristocrat because they are bored with having so little to do. A more technical defect in the military system is the lack of a special *champ de manœuvres* and of a proper ground for artillery practice and rifle-shooting. But the Greek soldier, though he has little training in shooting, is, as a rule, a good shot, especially when he comes from the country districts, where the sight of the people is excellent. In the clear atmosphere of Greece it is possible even for those who are not

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long-sighted to distinguish objects at great distances. I was once present at some rifle-practice at the butts on the spurs of Hymettós, and was struck by the good shooting of the men at different ranges. Manœuvres of the different garrisons take place annually, and the Crown Prince, in his capacity of General Administrator of the Army, travels about the country from time to time to inspect the troops stationed at various places.

In time of peace, the organisation of the army consists of the Ministry of War with its different departments; the General Administration of the Army, which is entrusted to the Crown Prince; and three divisions, the headquarters of which are Athens, Larissa, and Mesolonghi, and which are each subdivided into four districts. In time of war, the number of divisions will be doubled. It was proposed by the last Delyánnēs Ministry in 1903 to abolish the office of General Administrator, which is apt to conflict with the Ministry of War, and which places the future King of Greece in the unenviable position of having to make appointments and remove officers, thus exposing himself to criticism, and incurring the certain risk of making enemies. Under the present arrangement, a Minister of War, if he disagrees with the General Administrator, must either resign or take the unpleasant step of persisting in his views; while, if he agrees with the Crown Prince's opinions, his enemies in Parliament represent him as the mere mouthpiece of the Court. But the proposal for abolishing this dual direction collapsed, partly owing to the tactless way in which the King and the Crown Prince were treated by the Ministry, partly owing to the interest which the Crown Prince takes in all that concerns the army. At any rate, he has thus an occupation which enables him also to see a good deal of the country. Chancing to be at Larissa on the occasion of his annual visit of inspection to that important military station, now only eight miles as the crow flies from the nearest part of the new Turkish frontier, I found that his arrival was regarded with enthusiasm, and

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that the town, which had been associated with one of the least glorious episodes of the war, was decorated with flags in honour of the unfortunate commander. But it is generally agreed now that the Crown Prince was more sinned against than sinning in the conduct of that struggle; and at least one eminent military critic has exempted the Greek soldiers from the obloquy then cast upon them.

Each of the three divisions of the army is composed of the commander with his staff, of two brigades of infantry, one regiment of cavalry, one regiment of artillery, one battalion of engineers, and two of *évzonoi*. Each brigade of infantry consists of two regiments, each regiment of three battalions, and each battalion, whether of infantry, engineers, or *évzonoi*, has four companies. Each cavalry regiment contains four squadrons, and each regiment of artillery is composed of three mountain and five other batteries, which the new law increases to six and eight respectively. There are three colleges for military education. The most important of these, the Woolwich of Greece, is that of the *Evelpídon*, which in 1903 had fifty-one pupils and eleven professors. Youths who have received a certificate from one of the Gymnasia are eligible, after an entrance examination, for this academy; the course is five years, embracing different practical and professional subjects; and, on passing the final examination, the cadets can enter any branch of the army with the rank of sub-lieutenant. The college for non-commissioned officers is open to the latter after examination; the subjects of study are, of course, military, and, at the end of the three years' course, successful students take the rank of sub-lieutenant in the infantry or cavalry. For a commission in the artillery or engineers the five years' course at the other college is essential. The late M. Trikoúpes established a school for the officers of the reserve at Corfù; those who have taken their degrees at the University are eligible for admission to it; they remain a year, studying military subjects, after an

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examination in which they receive the rank of reserve sub-lieutenant in the infantry or artillery ; after a year's service in those arms, they pass into the reserve of the active army. In addition to these three military colleges, the State sends a few higher officers abroad to be further educated at its expense. One officer of my acquaintance studied at Woolwich.

There are several military hospitals, one at Mesolonghi, one in the old Venetian fortress at Corfu, and two in Athens. The first military hospital in Athens has been much improved since the war ; it has on its staff four nurses, all English, except one Corfiote lady, who was trained at the Middlesex Hospital, whereas before the war no woman had ever been employed there. The nurses are under the special patronage of the Princess Sophia, who takes a great interest in their work. They tell one that their chief difficulty is to make the men go to bed and keep quiet. 'We shall have all the trouble of taking off our clothes,' is the usual response of the patients, who would rather lie in a corner with their cloaks around them. There is a large powder-magazine, in which women are employed, on the road to Daphni ; during a recent army debate some critics expressed the opinion that it was too near the sea. The military bakery at Athens has been placed by an act of little less than sacrilege in an old Turkish mosque, which is now recognised by the best authorities to have been none other than the Orthodox Metropolitan Church of Athens during the whole of the Frankish period, at the close of which it was converted into a mosque by Mohammed II.

The work in other countries done by the police falls in Greece almost wholly on the soldiers. The infantry always pass a year in the country police, and this arrangement has the defect that young soldiers with very little training have to perform the arduous duties of policemen. Of police, properly so called, there are very few indeed in the country towns, and not more than four hundred, divided into six divisions, in the capital. They are all

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men who have been soldiers, and they are badly paid. This fact, with the dangerous nature of their occupation, does not tend to make service in the force popular. The Athenian policeman, despite his helmet and his blue uniform, is not an imposing person, and he lacks the authority of his London colleague. But he is, like the rest of his countrymen, scrupulously polite to the stranger, whom he is always ready to place in the best position at all public shows or processions.

At the present moment army reform is in the air. The late Theotókes Ministry proposed the reorganisation and rearmament of the military forces at a cost of 40 millions of *drachmai*. The interest on, and liquidation of, this sum was to be provided out of a new 'Treasury of National Defence,' for the use of which the proceeds of various new taxes were to be ear-marked. But while most Greeks desire the army to be made efficient, many think that the funds should be provided by drastic economies in the Civil Service, rather than by the imposition of fresh taxes. This is the policy of the new Delyánnēs Government. One thing is clear: if Greece wishes to have a larger and better-equipped army for the realisation of her 'Great Idea,' she must be prepared to pay for it.

The Greek navy disappointed the expectations of those who remembered the historic exploits of Kanáres and Miaoules, by its inaction during the late war; but that is one of the riddles which has not yet been solved, though not a few solutions have been offered. Whether the fleet abstained from bombarding Smyrna and Salonika for fear of damaging Greek property, or was prevented from action by the Great Powers, or by some other agency, is of purely historical interest now. Since Turkey began to pay attention to her miserable fleet, the Greeks have also showed increased interest in the state of their navy. At present they have three men-of-war, the *Psará*, the *Hýdra*, and the *Spítsai*, called after the three 'nautical islands,' whose prowess was so famous during the War of Independence. These three constitute the

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division which executes naval manœuvres. An ex-Minister of Marine lately stated that, though they were good fighting ships, their guns were slow-firers, requiring thrice the normal rate of time to fire a shot. The crew of each of these three men-of-war consists of 26 officers, 114 petty officers, 303 sailors, and 8 mechanics—a total of 451 apiece. Besides these, there are two smaller armoured ships, the *King George*, which is 38 years old, and the *Queen Olga*, aged 37, which is now used as a training-ship at Poros. Altogether, including gun-boats and torpedo-boats, and small craft of all kinds, the total of the navy amounted to 45 vessels in 1903; but it must not be forgotten that the mercantile marine of Greece consisted at the same time of 1241 vessels of 30 tons and over. The whole cost of the navy, as set down in the Budget of that year, amounted to 7,312,375 dr. (or £226,389 at the present rate of exchange).* The question of boilers has lately been agitating the public mind, and it was declared by some that those of the three men-of-war were obsolete. But a British expert who examined into the question at Malta reported that repairs were all that was required. A committee of naval officers has, however, lately stated that only the three men-of-war and five of the torpedo-boats are of any value for active service. A higher naval officer has accordingly advocated the building of three more men-of-war, six torpedo-destroyers, and twelve torpedo-boats. Of course, the efficiency of the navy is simply a question of money, for the Greek sailors have always had a high reputation.

Ever since 1866 a Society for the Formation of a National Fleet has existed for the purpose of collecting money from Greeks all over the world to be spent on the navy. Some of the most eminent names in Greece have been connected with this society; all the leading survivors of the War of Independence were original members; Sir Richard Church, that famous Philhellene, whose memory,

* 8,587,710 dr. (or £265,873) in that of 1904.

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together with that of young Clement Harris, still lingers in the English Church at Athens, was on the original committee; the son of the great Kolokotrónes was the first president, a post now held by Prince George. The patriotic Admiral Nikódemos left all his property and his house in Hypereides Street to the society, which in 1878 contributed a large share of the money for the purchase of the *Admiral Miaoules*. In 1900 a Treasury of the National Fleet was founded at the Ministry of Marine; its sources of revenue are derived from anchorage dues in all Greek ports, amounting to 500,000 gold frcs. a year, from dues for the use of the cistern at the Arsenal at Salamis, from the sale of disused materials of old war-ships, wood, and the like, and from the collections made by the committee of the society. Young Greece is being invited to subscribe its mite, for there are collections in the public elementary schools. The society's property is now worth between 7 and 8 millions of *drachmai*. Its secretary, M. Papamichailópoulos, is a man who is ever ready to serve the true interests of his country, whether by encouraging gymnastics, by reminding the Greeks of their kinsmen on the Euxine, or by working for a better and bigger fleet. The society has appropriately taken for its emblem the bust of Themistokles, for its motto the wise saying of Perikles, that a naval force cannot be improvised on the spur of the moment. Quite recently, as already stated, the Minister of Marine in the last Theotókes Government carried a proposal for establishing a lottery on behalf of the fleet, consisting of 1,000,000 tickets at 3 dr. apiece, with 2000 winning numbers and a first prize of 100,000 dr. This has already much interfered with the monopoly hitherto enjoyed by the Archæological Society, and the navy will flourish at the expense of archæology. Situated as Greece is, it is by no means clear whether she will not gain more by her antiquities than by her ironclads.

The sailors for the navy are taken from the maritime populations of the islands and of seafaring places on the

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coast, like Galaxidi, on the Gulf of Corinth; men, so chosen, are, of course, exempt from service in the army. The naval conscripts, after taking the oath at the Arsenal at Salamis, go for three months' preliminary training to the Naval School at Poros—a very fine building, where, during a recent visit, I found five hundred of them at work. Those who cannot read or write are educated there, and afterwards receive posts as ordinary seamen; while the others are trained to fill more responsible positions, such as that of steersman. After their three months' training they all return to the Arsenal at Salamis, and are placed in a division of the fleet which is about to execute manœuvres, whence they are permanently transferred to their respective ships. For naval cadets there is a training-ship, the *Hellás*, which has had its boilers and engines removed, and is very old. It is stationed at the Piræus, and at present contains forty cadets, who must enter before they are sixteen, and who are divided into four classes. They perform cruises, for the purpose of learning practical seamanship, in the *Admiral Miaoulés*.

The total *personnel* of the navy, as set down in the Budget for 1903, amounts to 3936—viz. 427 officers, 916 petty officers, 2159 sailors, 394 mechanics, and the 40 naval cadets. The pay of naval officers is as follows: a vice-admiral receives 14,400 dr. a year; a commodore 11,160 dr. a year; a captain 634 dr. a month; a commander 452 dr. a month; a first lieutenant 312 dr. a month; a second lieutenant 220 dr. a month; and a midshipman 110 dr. a month. 'Twenty-five years' service entitles petty officers and sailors to pensions, for which their wives and children are also eligible.

The Arsenal was originally at Poros—one of the most beautiful spots in Greece, overlooking a large expanse of water, formed, as it were, into an inland lake by the island and the mainland, and approached by two narrow channels at either end. I was told at Poros that the townsfolk were alarmed lest their houses should be bombarded in the event of war, and that they petitioned

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the Government to remove the Arsenal elsewhere. Their prayer was heard, and they now regret the loss of business which the removal has entailed. In 1878, as an inscription in the monastery of Phaneroméne in Salamis informs the traveller, the Arsenal was established at that fine building, the monks having to emigrate to a farm of the monastery. But the harbour of Phaneroméne is exposed, and water was scarce; so, after four years, the Arsenal was moved to another part of Salamis, nearer the Piræus, and within sight of the scene of the historic battle. Let us hope that its memories may inspire the navy to do likewise.

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CHAPTER XIII

JUSTICE

As might be expected from a nation so quick-witted, the law is a profession which has great fascinations for the Greeks, and a network of tribunals, too numerous, perhaps, for its real needs, has been spread over the country.

The highest Court of Justice in Greece preserves the great name of the Areopagos, and its full staff consists of a president, a vice-president, sixteen other judges, two officials, the *cisangeleüs* and his deputy, who have no equivalent under the English judicial system, but correspond to the *Staatsanwalt* in Germany, and a clerk. But a quorum of the Areopagos, in any case, consists of seven judges, the clerk, and one of the two above-mentioned officials, whose duty it is to sum up and present the case impartially to the judges when the two counsel have been heard on either side. In Greece there exists a right of appeal in criminal cases, so that they, as well as civil appeals, came before the Areopagos. The Areopagites, as they are called, are appointed by the King on the proposal of the Minister of Justice, and are irremovable. Thus, holding their office for life, they are happily unaffected by changes of Ministry. They are selected from the judges of the five Courts of Appeal, which are immediately below them. Besides its civil and criminal appellate jurisdiction, the Areopagos, like the Supreme Court of the United States, has to decide whether laws passed by the *Boulé* are in conflict with the

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Constitution. This Court sits every Monday to hear civil appeals, and every Saturday to try criminal appeals, from September $\frac{15}{28}$ to June $\frac{15}{28}$. Over four hundred of the former, and about three hundred of the latter come before it during the course of the year. Despite its august name and splendid associations, the Areopagos is not an imposing tribunal. Its abode in a rather commonplace house in Stádion Street reminds one of the squalid surroundings of the Supreme Court of Appeal for the whole British Empire. Neither judges nor counsel wear robes, nor headgear of any kind; but I have been struck by the expedition of the proceedings and the business-like character of the speeches, which, when I have been present, have lacked all rhetorical flourishes. The decisions of the Areopagos are published, like our law reports. Judged by our high standard of judicial remuneration, the salaries of the Court are ridiculously low; indeed, the Greeks say so themselves, and one Areopagite of my acquaintance complains bitterly that even the highest judges in Greece have to struggle for a bare living. The president is paid 7200 dr. a year, the vice-president 6000 dr.; the *cisangeleús* has 7200 dr.; his deputy, like each of the Areopagites, receives 5400 dr., and the clerk only 2880 dr. How those who have no private means can live on these miserable salaries is a question which might be put to our Lords of Appeal.

Immediately below the Areopagos come the local Courts of Appeal, or *ephetéia*, of which there are five: at Athens, Patras, Nauplia, Corfù, and Larissa respectively. They have jurisdiction in most civil cases, except those of small importance, but, with one or two exceptions, are not occupied with criminal appeals. The judicial quorum is five in each Court. The president of each of these Courts receives 6000 dr. a year; each of the judges (of whom there are in all forty-six) 4800 dr. They are appointed for life, but can be, and are, moved about from one Court to the other for political reasons. There is a feeling that they should remain five, four, or at least three years in the same place.



LARISSA AND THE BRIDGE OF THE FENEIOS.

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Next in the scale are the Courts of First Instance, or *protodikéa*, of which, since M. Theotókes increased their number during his first Ministry, there are nine in the Peloponnesos, seven in Continental Greece, four in Thessaly, four in the Ionian Islands, and two in the Cyclades ; or, in all, twenty-six, the number of the prefectures. This number is regarded by many as much too high ; it is said that some of these Courts have little to do, and that money might be saved for the army by cutting them down. On the other hand, it is retorted that justice must be brought to the doors of the people ; but the real argument against a reduction is the extreme unpopularity of such a step in the particular localities affected. Small towns acquire fresh importance and gain pecuniarily by being made the seat of a Court of First Instance ; for that reason Corinth has named one of its streets after 'George Theotókes,' and Livadia rejoices at the expense of Thebes since the lawyers migrated from the old to the new Boiotian capital. So, while deputies are in favour of a reduction of the number of these Courts in the abstract, scarcely any one dares to urge that the one in his own constituency should be abolished. The total staff of these Courts consists of their 26 presidents, paid 4860 dr. a year each ; of 103 puisne judges at 3600 dr. a year each ; and of 55 puisne and deputy judges at 3300 dr. a year each. They are appointed for life, but can be moved from one place to another. Their jurisdiction includes more serious criminal cases, when there must be five judges on the bench ; civil cases where the damages claimed exceed 500 dr. ; and commercial cases above the value of 800 dr., inasmuch as the special Commercial Courts were abolished some ten years ago. In all civil cases the judicial quorum is three.

Below these tribunals come the County Courts, or *eirenodikéa*, which are 350 in number, and which have a single judge apiece. They decide civil cases below the value of 500 dr., and commercial cases below that of 800 dr. The judges of these Courts are not appointed

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for life, but are removable at the pleasure of the Minister of Justice. There are also two minor criminal tribunals (*plemmelodikéa* and *ptaismatodikéa*), answering to our police-courts, and a legal council, which advises the Cabinet on moot points of law.

The jury system exists only in criminal cases, the jury being composed of twelve men, as with us. It works well in Athens, but not in small places, where every one knows every one else. There the jury, being chosen from the locality, is apt to be biassed, and, like juries all the world over, is almost certain to be ignorant and incapable of weighing the evidence. On the other hand, the system of appointing the judges after examinations is said to prove successful. A candidate for judicial office must pass five or six examinations before the judges and the law professors of the University, and, as these examinations are stiff, his knowledge of law, at any rate, is tested. But even here politics often intervene, and the Ministers speak a word in season on behalf of their favourites. Moreover, as a man can become a judge at the age of twenty-five, he has to gain his practical experience at the cost of the unfortunate litigants.

It will thus be seen that, broadly speaking, Greek justice is much in the same state of dependence upon politics as was the English bench in the days of the Stuarts. Yet, in spite of the bad practice of shifting judges from place to place, there are a few who have contrived to remain stationary for twenty years. There has been a marked improvement in the administration of the law, especially during the last fifteen years, and there is a great difference between the quality of the older and the younger judges, the latter being much superior. There are, I am told on good authority, few cases of bribery, which used to be mostly prevalent among the older men. Where it is now chiefly found is among witnesses. A friend of mine once told me, however, of a distinguished judge, before whose tribunal he had an important case pending, and who, a few days before the

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case came on, called upon him and significantly remarked that he had a son who wanted a comfortable place, such as it was in my friend's power to bestow !

We must remember, however, that, as a Greek philosopher remarked, it is easy to practise virtue when one is well off. The Greek judges are badly paid ; they do not receive their full pension till after thirty-five years' service ; they have only a proportionately smaller pension for a shorter tenure of office ; they have expensive law books to buy ; in most cases they may be moved to undesirable places at the whim of the Minister, in some they may lose their posts altogether. Can we, with our highly paid and immovable judiciary, expect the same standard from the miserably salaried Greek judges ? And have not we, too, in the bad old days, had our Scroggs and our Jeffreys ? The Greeks have the remedy in their own hands ; if they want a pure, independent judiciary, they must place it above temptation, and out of the baneful sphere of political influence. Greek justice has also the usual oriental defect of dilatoriness. A small police-court case, in which a friend of mine was interested, took exactly a year to come on ; a further development of it is still proceeding leisurely.

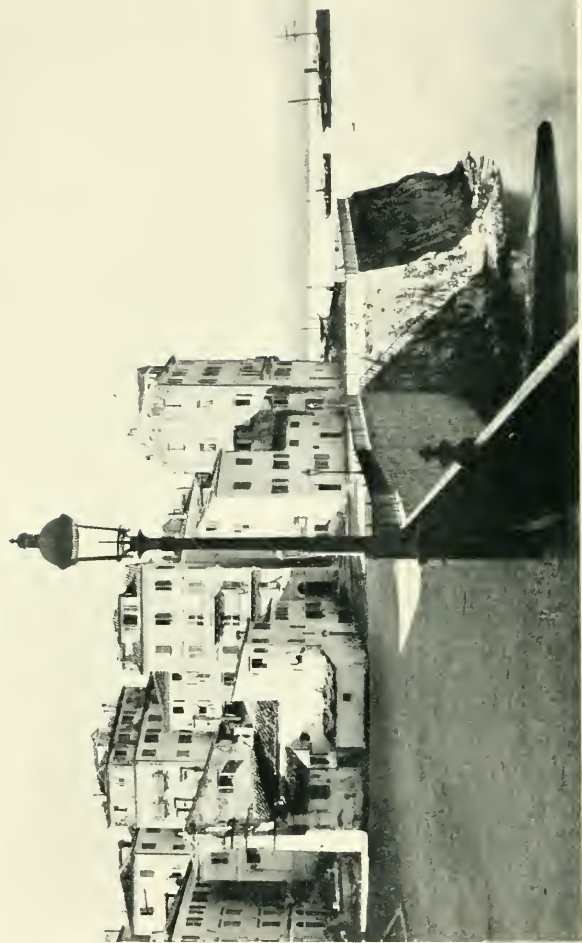
Barristers simply swarm, and, as a leading member of the Areopagus once said to me, 'They are like the plagues of Egypt.' Every year their number increases, wholly out of proportion to the growth of litigation. In 1865 there were twenty-five lawyers at Patras, there are now three hundred ; at Athens their total is as high as eight hundred ; at Pyrgos there are some seventy ; at little Sparta twenty-seven. Yet the prizes of the profession are not such as those which lure our young graduates to the Inns of Court. The leading Athenian barrister makes 45,000 dr. a year ; about five or ten more make large incomes ; and the rest earn a bare subsistence, or do much as briefless barristers in other countries—swell the ranks of journalism, the great army of place-hunters, political adventurers, *et hoc genus omne*. Of

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course, as with us, many become barristers with no intention of practising, but in order to use their professional position as a means of obtaining a post under Government. Criminal cases are better paid than civil, and in a great criminal *cause célèbre* of 1902—which arose out of a broken promise of marriage, and in which a Thesalian deputy, an Athenian editor, and a bravo from Máne were all concerned—the fees were very high. With the exception of the criminal lawyers, barristers cannot move about from one part of the country to the other to practise.

Let us see what work there is for the bar to do. Taking the last official report of the Ministry of Justice, the annual number of cases tried before the lower Courts of Appeal was 4515; before the Courts of First Instance, 40,267; and before the County Courts, 109,949, as well as the business in the Areopagos. The most usual crimes are homicide and wounding, with which the daily papers abound; but the cause is hardly ever alcoholism, which, as we saw, scarcely exists as yet in Greece, and the motive is rarely gain.

The frequency of these crimes of violence—so a leading criminalist informs me—is due chiefly to the fact that those guilty of them escape unpunished, owing to the influence of their political friends in Parliament. The death penalty exists, but it is usually converted by the King into imprisonment for life, and the last Minister of Justice was opposed to it on principle. In one year only fourteen men and one woman were sentenced to death, and forty-one men and one woman to imprisonment for life. In the case of women the commonest crime is that of murder, generally the murder of the husband, and the usual motive is jealousy. It is noticeable that of seventy-two inmates of the women's prison at Athens a large number are undergoing punishment for this offence, and of this number, lawless Máne, where primitive ideas of justice still prevail, sends the largest contingent. According to the prison statistics,



CORFÙ. VIEW ON THE MARINA.

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which do not, however, take the total of the population into account, the prefectures which have the greatest number of male criminals are the currant-producing district of Elis, rich Achaia, and well-to-do Messenia, while poor and mountainous Eurytania has the least. Crime is most prevalent between the ages of twenty and thirty ; most of the criminals were peasants or shepherds, only six were priests, and out of the 6039 prisoners nearly half were uneducated, and very few were well-educated men. Of the women prisoners, almost all were illiterate.

Brigandage has ceased to concern foreigners since the terrible affair at Pikermi in 1870, but it occasionally troubles wealthy Greeks. The Government offers a price for the head of a brigand, and two were recently shot, one while drunk, the other while eating with his back turned, in the Copais district. Three years ago a brigand named Panópoulos carried off the son of a wealthy currant merchant, M. Stavrolópoulos, from Aigion to the mountains near Megaspélaion. The true story was told me by a member of the family, which was called upon to pay a large sum in gold—not easily procurable in Greece—to the brigand. A slightly smaller sum than he had claimed was packed on mules and sent to him, and he thereupon demanded, with terrible threats, a larger sum than the original amount. Meanwhile, he looked after the spiritual welfare of his prisoner, a young gentleman rather careless in his attendance at church, by making him say his prayers night and morning, adding that it might be his painful duty to kill him that day. Finally the young man escaped, and the brigand was taken at Patras, with most of his money unexpended. The peasants regarded him as rather sinned against than sinning. He is now doing time at Palamidi, whence his victim's family fear that political influence may one day set him free to wreak his vengeance upon them.

For the enforcement of the death penalty, which in Greece takes the form of decapitation, the country pays two executioners, who have themselves been criminals,

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and who have been pardoned on condition of accepting that unpleasant office. When not employed, they reside in the picturesque island fort of Bourzi, opposite Nauplia. At Nauplia, too, is the largest of all the prisons which the country possesses. No convict station can be more picturesque, few more curious, than the old Venetian fortress of Palamidi. After toiling up countless steps one reaches the prison, whence one is conducted to the top of a species of bear-pit, within which the prisoners are disporting themselves. The Greek convict seems at all times a jovial creature, not in the least ashamed of his position. At Itēa I once saw some of them land, pass the time of day with their friends, and sit down to play the fiddle before being escorted in a cart to the prison at Salona. At Palamidi the appearance of a stranger is the signal for a rapid movement among the inmates. Long poles, to which little boxes are attached, are at once handed up to the edge of the ramparts, and a chorus of voices urges the traveller to buy the objects which the prisoners may employ their time in making—for here, and in some other prisons, they work when they feel inclined and not compulsorily. Their workmanship is astonishingly skilful, and quite Phœnician in character:—Pausanias tells us that the people of Nauplia came originally from Egypt. Wooden cigarette-holders, apparently representing oriental chariots driven by oriental charioteers, but said to be the prisoners' conception of the tourist driving in a Victoria; dolphins, such as Arion might have ridden, intended to form the curly end of a shepherd's crook; eikons and rosaries, all form part of their stock-in-trade. One of the better-behaved prisoners is allowed to step up and act as middleman, and a brisk bargain takes place. When, at last, terms have been arranged, the purchase-money is placed in the seller's box, which descends into the pit. In one of the prisons at Athens there are openings in the lattice-work of the windows, through which the prisoners put their hands and beg for money as one

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passes. Palamidi contained 612 prisoners, including 23 guilty of homicide, when I was last there.

Altogether there are thirty-four penal prisons and six houses of correction for those condemned to heavy penalties, the best of which is at Corfu, and was founded by the British; the next best is that at Kephallenia, also dating from the British protectorate; the others are old, and not brought up to date. In Athens there are good new prisons for women and for juvenile offenders. The women's prison was built in 1901 at the instigation of the Queen, who is very much interested in this question, out of money provided by the Tsar. It is well managed by a committee of six men and three ladies, and all the prison officials are women, except a priest, an accountant, and a gardener. Even the doctor is a woman. The inmates who cannot read and write are obliged to learn, whatever their age. They are all employed in different kinds of work, which is sold, and one-half of the profit is credited to the prisoner, and placed to her account in the prison bank; the prisoners are not allowed to have any money in their possession, but out of this fund they may direct remittances to be sent to their relatives, provided that they leave a sufficient balance to pay for their own fares home when they are discharged. The State allows 35 leptá a day a head for their maintenance. Each sleeps in a separate cell, but in the daytime one class of criminal is not kept apart from another. Twice a week their relatives may visit them and talk to them through a grating, but gifts of food are not allowed, and wine is forbidden. The prisoners are mostly well-behaved, especially those who have received life sentences, and are therefore resigned, as is the oriental fashion, to their fate, though usually quite unrepentant. It is not thought necessary to keep a guard on the premises. But even behind the bars of the women's prison politics have a disturbing effect. When the inmates are told by their visitors of an impending change of Ministry, they become excited with

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the hope that their male relatives will bring influence to bear on the politicians to get them out. Imprisonment is at times apt to be merely nominal. A friend of mine during his arrest pending trial went out to a ball, and danced with the daughter of the Crown prosecutor; a leading journalist, who was refused bail, was not thereby prevented from taking the air alone at Kephisia!

The greatest flaw in the whole system is that the overseers of the prisons all depend upon politics, and consequently take no interest in their work, because they may lose their places whenever there is a change of Ministry. Reformers advocate their permanent appointment, and a system of examinations for the prison officials, whose election is now in the power of the deputies. At present, too, there is no separate department which deals with prisons, but merely a section of the Ministry of Justice. Money is not lacking for the purpose of erecting systematic prisons, for the late M. Syngrós left about 2,000,000 dr. for that object. But the money has been lying idle for the last five years, though a commission was appointed to inquire into the working of the prisons. Here, as elsewhere—*cherchez la politique*.

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CHAPTER XIV

WOMEN'S WORK

‘THE Greek woman,’ once wrote a leading Athenian journal, ‘is interesting because she is neither European nor oriental.’ According to British ideas, her present position in the life of Greece is certainly very different from that which the female sex occupies in the West. With the exception of the cosmopolitan and Europeanised section of Athenian ladies, who talk French among themselves, and imitate Paris in their dress and manners, the Greek woman is socially almost a nonentity. At Greek houses in Athens the gentlemen and the ladies sit apart and converse upon the topics supposed to befit their sex. In the country the women will sometimes sit down at table with the guests, but more often they will wait upon them, while the men of the family join in the repast. The peasant women may be seen working in the fields, ploughing, and clearing stones off the roads. In some parts of Greece they share the work with the men; in others, the whole of the work falls upon them, and they are nothing better than the slaves of the family. Where this is the custom, the peasant girl merely changes her master by marriage. While she toils, her husband smokes and talks politics; while he sits at his ease, she goes out to fetch water at the well, and carries it home on her head with marvellous agility. About Sparta one sees the wives of the herdsmen, at the time of the annual migration of the flocks to the higher pastures near Tripolis,

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toiling up the slopes, with their babies slung in a sort of quiver on their backs. In districts where emigration to America is common, the women almost always remain behind and look after their husbands' work. The natural result, where the brunt of the work falls upon the female sex, is that they become prematurely worn out. In many places one never sees a woman who has preserved her good looks after the age of twenty-five. Yet the fine ladies of smart Athens society are often very pretty.

There is not the same opening for female domestic servants as in most other countries. In parts of the Peloponnesos there is a prejudice against them, and the servants themselves do not, as a rule, wish to remain in the country when once they have lived in a town. As in the sixteenth century, so now—the best women servants come from the Cyclades. In the provinces there still prevails the curious custom of engaging women as servants for ten or fifteen years, on the understanding that they are to be paid no wages, but that when they marry, they are to be provided with a dowry by their employers. If they leave before marriage, they forfeit all claim to compensation; but, in the event of their death before matrimony, their relatives step into their places as claimants to the *dot*. Should a servant so engaged commit theft, her mistress is absolved from all liability to provide the dowry. Such servants are called *psychokórai*, or 'adopted daughters,' and are practically members of the family. Hotels, even in Athens, have few posts for women, and in the country inn, except in places like Olympia, where tourists go, one hardly ever sees a chambermaid.

There is a movement for encouraging handiwork among women, which began at Agrinion, in Aitolia, a place chiefly known for its excellent tobacco, where a Women's Congress and an exhibition of female work were held in 1896. A second women's exhibition was opened by the King at Chalkis in 1902, to which great importance was attributed by the Press, as a sign of the progress

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made by the movement. I then had an opportunity of seeing what the Greek women could do, though the exhibition was not representative of the whole country. The *clou* of the whole show was an extraordinary piece of needlework, called the 'Othello,' and representing a scene from the Shakespearian play. So cleverly was the work done that it exactly resembled a picture; yet the young girl who was responsible for its production—the daughter of a doctor at Trikkala—had never studied painting. She had spent eighteen months over the 'Othello,' and had turned out what was a masterpiece of its kind; but for £200, the price asked for it, one could purchase a fine picture. The best objects in the exhibition were the pieces of embroidery and white needlework, and the little island of Skyros, where Thetis once concealed Achilles in woman's attire, showed itself still conspicuous for the excellence of its female garments. Some of the Theban carpets were also worthy of notice; but, on the whole, it struck me that the exhibition would have been better if modern designs had not been usually chosen. When the Greeks keep to the ancient style of work, which existed in their country under the Turks, they are very successful in making a really artistic article. When, on the other hand, they aim at imitating 'European' workmanship, they produce, at best, a good imitation.

No less than four hundred and seventy women are employed in the four silk manufactories of Kalamata, a place famous for that industry, specimens of which may be seen at Athens. Silkworms are reared in the houses of the Messenian town, and the silk manufactory is also carried on by the nuns of the convent of Hágios Konstantínos, whose silk handkerchiefs and scarves are worth purchasing, but after a bargain—for the nuns are first-rate women of business. Those of the Roman Catholic nunnery at Tenos employ their time in making the ornaments of coloured beads—a survival of the Venetian occupation—which one buys there.

Greek ladies are very philanthropic, deeply interested

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in hospitals and similar institutions, especially since the war. Even at the present stage of female evolution in Greece, a considerable amount of public work is done, and done well, by women. Several institutions at Athens were started by them, and are under their control. There is the 'Union of Greek Women,' in Academy Street, founded in the year of the war by Mme. Parrén, the novelist. It now consists of five sections—a seminary for seventy or eighty women teachers; an industrial school for over two hundred girls; an organisation for the support of old servants and of girls about to be married; a department for the care of the sick poor in their own homes, for the disinfection of houses where infectious diseases have occurred, and for the prevention of tuberculosis; within the scope of this section come lectures on the treatment of the sick, to whom medical advice is given gratis. Finally, the Union supports the widows and orphans of those who fell in the war, out of money given by the King. For the female poor there also exists an excellent institution, under the management of two ladies, the 'Workshop of Destitute Women,' which is at once a technical school and a manufactory. It employs more than four hundred women and children who have come from all parts of Greece to live in Athens; the younger children are taught reading and writing in the morning, and needlework later on; the older girls are engaged in embroidery, and in the manufacture of silk, lace, carpets, and curtains; the old women comb, card, and spin wool. Food is provided out of one of the countless bequests left by the late M. Syngros, the Greek millionaire, who has received, and so justly deserves, the coveted title of 'Benefactor of the Nation.' Ladies pronounce the work of the 'Poor Girls,' as this institution is colloquially called, to be most creditable, and the prices are fair, considering that everything is hand-made. There is a branch establishment at Poros.

A lending library, which contains many French and



THE RAILWAY FROM DIAKOPHTÓ TO KALAVRYTA.

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English, as well as Greek books, was founded by three ladies—only one of them, however, a Greek—ten years ago, and is under the patronage of the Crown Princess. It is now the property of Mrs. Kephala, a philanthropic lady well known in Athens. In connexion with the library, there is a dépôt where women's work may be exhibited, sold, and ordered.

At the end of 1896 a soup-kitchen was opened at Athens. The Government made an arrangement with Mrs. Kephala to provide the Cretan and Thessalian refugees who thronged the capital at the time of the war with daily dinners at 10 leptá a head. For three or four months as many as from 29,000 to 31,000 of these meals were served every day, the cost being from 7 to 8 leptá each. Similar soup-kitchens were also organised for the 8000 refugees at the Piræus, and for those at Xerochóri in Eubœia, and a couple of years ago Mrs. Le Mesurier, a Corfiote lady married to a Philhellenic British officer, started one for the relief of the hungry poor of her native island. At present there is only one soup-kitchen in Greece; it is near the Varvakeion at Athens, and was built by the Princess Sophia, its president. It distributes food at 10 leptá a portion, or 20 leptá with meat.

An excellent Athenian institution, which is managed by a committee consisting of one gentleman and four ladies, and presided over also by a lady, is the orphanage for girls (corresponding to the Hadji-Kónsta orphanage for boys), founded in 1855, and called the Amalieion, after the late Queen Amalia, whose place as patroness is now filled by Queen Olga. Twenty years ago a new building was added, and in 1897 the adjoining hospital was built at the cost of the late M. Syngros, and furnished by his wife. That universal benefactor of Greece also left the orphanage a million *drachmai*, and the village of Oropós, where a branch orphanage has been constructed, to which the girls are sent by batches of 40 at a time for change of air. At the Athens orphanage there are 137 girls, not, however, all orphans, but in

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some cases children of very necessitous people. Most of them come from the capital, practically all from Greece proper. The younger inmates have lessons in the morning during the first two years of their residence, and follow the ordinary course of the 'Hellenic' schools, devoting the rest of the day to different kinds of manual work. All learn sewing, embroidery, and lace-making; they plait all the straw for their own hats, make the materials for their own dresses, and the dresses themselves, and, in fact, produce almost everything required for their own use, doing their own washing and ironing as well. They may remain in the orphanage up to the age of twenty-three; but, as occasion offers, they are placed in the world. Most of them become ladies' maids or sewing-women, and earn better wages than ordinary servants. They usually marry at once, when they receive dowries from the institution ranging from 1000 dr. to 2000 dr., if the match be suitable. The orphanage is most methodically arranged; it has its own church and hospital, and is in every respect well managed, under the guidance of the directress and the sub-directress. Both it and the boys' orphanage, as well as the Evangelismós hospital, have just benefited by a bequest of 400,000 dr. from a large merchant of Athens, M. Eliádes.

A committee of twenty ladies also manages the 'Home for Incurables' at Athens, an institution started long ago; and the 'Home of St. Catherine' is under female administration. This latter establishment provides, at the cost of 30 dr. a month per head, a home for girls desirous of studying in the schools, or of working as milliners or in other ways in the shops of the capital. Two important Athenian hospitals are directed by ladies—that for children and the huge Evangelismós, for both men and women. The children's hospital, started by the Princess Sophia at Goudí, a short distance out of Athens, in 1900, and called in consequence Hagía Sophía, is under her special supervision. The committee is composed of ladies, and the directress, Mlle. Klonáre,

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is a Greek who received her training in the United States, and who has under her a staff of five Greek nurses, addressed as 'aunt' by the children. It is very difficult to obtain nurses in a country where the women regard such work as beneath their dignity, and where those who take it up are, like all women who work for their living, viewed with disdain. It is therefore impossible to induce any one to be trained as a nurse without payment, which begins at the rate of 20 dr. a month, and rises by degrees to 50 dr., food and uniform being free. The nurses, however, never go out in their professional dress. They are considered to be very capable; indeed, if the Greek girl can be persuaded to become a nurse, she is found to perform her duties admirably. The daily charge for a nurse, when she can be spared for outside work, is 10 dr. a day, a comparatively high figure, specially fixed by the Princess to raise the nurses in public esteem. It is hoped that in time the hospital will have a nursing-home. It subsists on voluntary contributions, on the benefactions of the late M. Syngrós and others, and on the small amount (1 dr. a day) which it receives from the paying patients, who, however, form the minority. Its buildings are very complete; indeed, the visitor to these Athenian hospitals, accustomed to the generally easy-going methods of Hellenic life, is surprised to find so much system about them. They strike me as perhaps the best organised department of Greece. Yet even into the hospitals political considerations are allowed to enter. One day the Queen, visiting a hospital at the Piræus, asked that a patient in whom she was interested should be placed in a vacant bed there. She was, however, informed that the bed in question formed part of the private preserve of that local political party to which the patient did not happen to belong, so that it was impossible to execute the Royal suggestion. The two parties had made a compact, dividing the hospital between them, and this sacrosanct arrangement could not be disturbed! This incident led her Majesty to found, with

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Russian money, a local hospital, where she could do as she pleased.

The great Evangelismós hospital is about twenty years old, and enjoys the special patronage of the Queen, who is a constant visitor. Its directress is a Dane, but Greek ladies compose the committee of management. It has about three hundred patients, some paying and some non-paying, and there are out-patients as well as those inside. The hospital is very complete, it contains a theatre for male students, has a good staff, and has received large benefactions, including one from the inevitable M. Syngrós.

I have elsewhere spoken of the women's prison ; it remains to mention the Royal Hellenic School of Needlework, started by Lady Egerton, wife of our former Minister in Athens, to enable the Thessalian refugees to make money by weaving. From these small beginnings the school has grown into a big institution of a permanent character, for the purpose of teaching Greek women embroidery and lace-making. The present building at Athens was erected on ground in the Michael Voda Street, belonging to Madame de Riancourt, a French lady of ardent Philhellenic sentiments, who lives in Athens, where she is a prominent figure in society, and the cost of construction was defrayed by the King, who is the patron of the school. All the original work, the designing and so forth, is done at the Athens school ; the five branches, which are at Koropí in Attica, Aigina, and Corinth, and in Kephallenia and Crete, have each a speciality. Thus, at Koropí, where the Albanian women had long been accustomed to embroider the bottoms of their dresses, the girls are employed in embroidery ; at Aigina, they make fine lace, copied from Milan point ; at Corinth they are specially engaged in fine white linen work. The total number of girls employed amounts to about 500, of whom some 120 are at the Athens school, and there is no lack of a constant supply, for more girls than are wanted are always ready to enter the establishment.

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They are taken at the age of ten and upwards, and for the first year receive no pay ; subsequently they are paid according to their qualifications, usually by the piece. It is sought to imitate Greek and such Italian work as was done in Greece in Frankish times. Some of the designs used are Byzantine, some come from Knossós and Mycenæ. One day a lady bought a belt made at the school, which she thought was the *dernier cri* ; she was surprised to learn that the design had been copied from one of the objects unearthed by Mr. Evans at prehistoric Knossós. The school has a shop in Athens for the sale of its work, and during the tourist season its business is very brisk ; it has also an agent in Cairo, and Liberty has undertaken the sale of its products in London. Since Lady Egerton's departure from Athens, Princess Nicholas has accepted the presidency of this institution.

Some ladies have exercised much influence in politics. Miss Sophía Trikoúpes was a powerful assistant of her brother during his long career, and devoted her whole efforts to the furtherance of his political aspirations. The two nieces of his chief rival, M. Delyánnēs, one of whom is now dead, were powerful agents in procuring places for would-be officials whenever their uncle was in office, and when he was decorated two years ago by the Sultan his niece was not forgotten. In municipal politics, the success of M. Damalâs in the election for the Piræus mayoralty is attributed largely to the popularity of his wife. But, though they read the newspapers, and are, in the Macedonian question, quite as fanatically anti-Bulgarian as the men, perhaps more so in some cases that I have known, the Greek women have no burning desire for political rights, and the older political leaders are all opposed to the idea. Female suffrage is not within the range of practical politics, nor is it likely to be, and out of their own homes such work as women do is in other departments than political agitation. Mme. Parrén, the novelist, who is one of the most prominent leaders of the cause of women, has herself told me that what she seeks for her

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sex is not political rights, but work. But she has no desire to still further overcrowd the market, already filled to overflowing with the intellectual male proletariat, by adding to it a number of highly educated women.

Owing to the fact that in Greece there is an excess of men over women in the population, despite the large drain upon the numbers of the former owing to emigration, there is no probability of a large class of unmarried women arising, as in England. Marriage is regarded by the Greeks as the one and only natural profession of their female belongings ; provided that she has a *dote*, no Greek woman need despair of matrimony, and a lady who works for her living is regarded much as she was a generation ago with us. Accordingly, so far, the number of women who have studied at the University is very small. Medicine and philosophy are the only subjects which they have taken up, for no woman has applied for admission to either the legal or theological faculty. Up to the present year seven ladies have received the degree of M.D. at Athens : the example was set by two Mlles. Panaghiotátou ; and three other ladies, all of whom passed, were not slow to follow ; two more are now studying for their medical degree. Besides these, Miss Kalopotháke, a lady doctor of eminence at Athens, may be reckoned among women who have studied medicine, though she took her degree in Paris. Two ladies have also taken degrees in pharmacy at the University. Two others, Mlle. Stephanópoli, daughter of the editor of the *Messenger d'Athènes*, and distinguished by a pamphlet on the Roumanian claims to Macedonia, and Mlle. Adamiádou, have received the diploma of the philosophical faculty, the former of whom was, I believe, the first lady to apply for admission at the University some eighteen years ago. The female students have proved to be the most law-abiding, and have never taken part in riots or disturbances. Their work has been of a high quality, as is only natural, for none but picked women have so far studied. In the whole of Greece there are only three ladies engaged as

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inspectresses of schools; at the Piræus there is a flourishing girls' school kept by a Mlle. Diamantopoulou. At the Educational Congress held at Athens last year the ladies took a prominent part. Of women's work in journalism and literature I have already spoken.

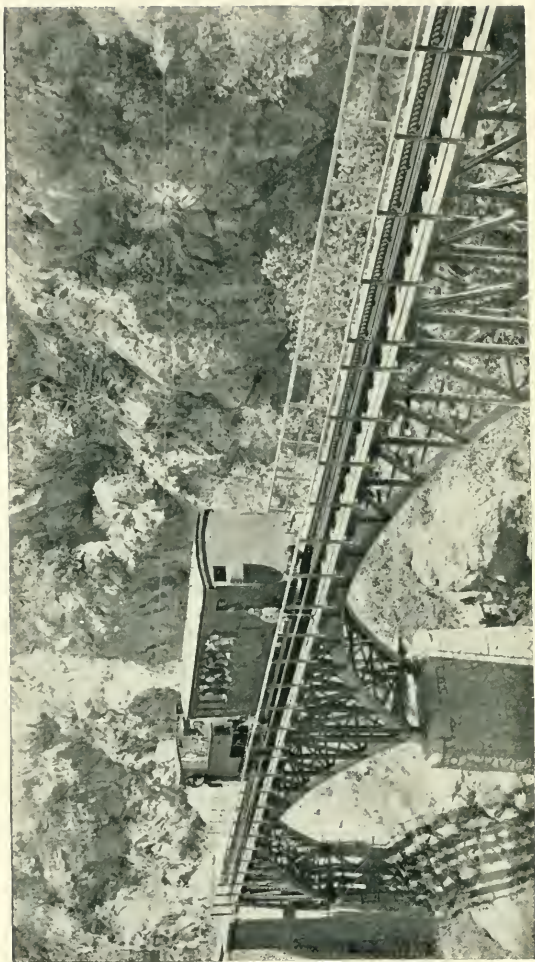
Thus it will be seen that, while the vast majority of Greek women are regarded almost in the light of domestic animals by their lords and masters, and seem to be satisfied with their oriental position, there are, even in Greece, the germs of a movement for their advancement towards a Western standpoint.

CHAPTER XV

MATERIAL CONDITION

BEFORE the year 1869 Greece did not possess a single railway; in that year the capital was joined with the Piræus by the little local line, which has been extended in recent times to the very heart of the city, and which now has metropolitan stations at the Theseion, at Monasteráki, and at the Concord Square, the present terminus. The Athenian portion of this line is partly underground, and since last September the whole 10 kilomètres have been worked by electricity, so that trains now run every quarter of an hour to New Phaleron and the Piræus, and *vice versâ*, instead of every half-hour, as formerly. This line has a double set of metals, and has a very large passenger traffic, owing to the cheapness of the fares and to the constant communication between the two largest towns in Greece. According to the latest return of the Greek Home Office, the net annual profit on the working of this railway was rather more than £22,000, the gross receipts (less railway tax) £53,746.

Greece at the present moment has 1332 kilomètres, or 832½ miles, of railways in working order. Of the six companies which own this mileage among them, the largest is the Piræus-Athens-Peloponnesos Company, the SPAP, as it is called by the amalgamation of its initials, which goes from the Piræus by way of Athens to Corinth. At Corinth the line divides: one section continuing along the south shore of the Corinthian gulf to Patras, and then striking



THE KALAVRYTA RAILWAY.

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southward to Olympia, the other going through Argos and Tripolis to Kalamata. Both bifurcations have numerous branches. From the Corinth-Kalamata sections there are offshoots at Argos to Nauplia, at Bilale to Megalopolis, and at Asprochoma to Nisi. From the Corinth-Olympia line there are branches from Diakophto to Kalavryta, the only cog-wheel railway in Greece; from a wayside station between Patras and the terminus to the popular baths of Kyllene and to Kyllene itself; and from the station of Alpheios, near Pyrgos, to the Kalamata line at Zeugalati, with a short piece of line from one of the intermediate stations to Kyparissia on the west coast. This branch, which was inaugurated three years ago, opens up a fruitful district, hitherto only accessible by sea, and completes the circuit of the Peloponnesos, so that circular tickets are now issued by the company. Its mileage now reaches the total of 460 miles (740·5 kilomètres), and on paper this sounds a good deal; but there are still places of importance in the peninsula which have no railway communications. Sparta constantly clamours for a line, and a concession was granted some years ago for extending the railway from Olympia to Karytaina; but this undertaking has not been begun. To make railways in the mountainous interior is very costly, and near the coast the railway company, in spite of its low fares, has to compete with the still lower steamship rates. But, in spite of these disadvantages, and of a loss of over £2300 on the new Kyparissia branch, its last annual balance-sheet showed a net profit of over £19,400. In short, every one now recognises the wisdom of the late M. Trikoúpes in pressing on railway construction, and a Greek once remarked to me that the loudest opponents of his railway policy were the first to use his lines for the purpose of their election campaigns against him.

A third railway company, that of Attica, runs from Athens to the suburban resort of Kephisia and also to Lavrion. Though the railways of Attica are only forty-six

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miles in all, yet the marble quarries of Pentelikon and the mines at Lavrion give them considerable importance ; but their last annual profits were only some £8000. A concession has been granted for another line in Attica, from the capital to Pentele, on the slopes of Pentelikon, but the concessionaires have, so far, done nothing, and there is a scheme for a mountain-railway up Parnes. A small company owns the line, eight miles in length, which connects Pyrgos with its port of Katákolos. But this piece of railway barely pays expenses, showing a balance of no more than £400 on the annual working. It is at present inconvenient for through passengers, because it has a separate station at Pyrgos, instead of joining the Peloponnesian system ; but it is proposed to unite them shortly. Its receipts mainly depend on the currant crop.

Northern Greece had, till last year, only two railway companies, both disconnected with one another and with the southern lines. One of them, the North-Western of Greece, which joins Kryoneri, the port of Mesolonghi, with the inland town of Agrinion—a distance of thirty-nine miles—made a profit of no more than £1000 last year. The mountainous character of the country between Agrinion and Karditsa, the nearest point of the Thessalian railway, renders any idea of a junction with that system out of the question, for such an extension could not possibly pay in that thinly populated region. The Thessalian Company's line, opened in 1884, is in many respects the best in Greece ; its carriages and its Belgian locomotives are good, and the service most business-like ; it was till lately second only in length to the Peloponnesian, and has a mileage of 127 miles. The last annual profits of the Thessalian railway were over £33,000. From Volo, a short line of seventeen miles runs along the arm of the Pagasaian gulf to Meleáí, and it is also proposed to make a branch across to Zágorá, on the Gulf of Salonika.

The much-discussed Piræus-Larissa railway was begun

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as far back as 1890 by Messrs. Eckersley & Co., of Westminster, and was to have been ready ten years ago. Then the work was interrupted, and Sir Weetman Pearson, the eminent contractor, went over to Athens and offered to make the line out of his own pocket, on certain conditions. This offer the Greek Government declined, and ultimately the Batignolles Company, of Paris, took up the great task. The first section of this, the most important of all railway undertakings in Greece, was opened with much ceremony by the King at Chalkis in March, 1904. At present the line is open for traffic from the Piræus to Dadí, with a branch from Schesmatári, near Tanagra, to Chalkis—altogether 128 miles, and is finished as far as Brallo. The branch to Chalkis—a place hitherto only accessible from Athens by an immense drive or by a sea-journey of from twelve to twenty hours (I have had personal experience of both the longer and the shorter passage), but now brought within three hours of the capital—has already answered so well, that the company is running two trains a day at low fares in each direction. It shortens the journey not only to Chalkis, but that to Thessaly, and there was talk by those who know nothing of Greek steamers of a ‘boat-train,’ which would find a quick steamer waiting for it every morning at Chalkis. A daily postal service with ‘Europe’ *viâ* Salonika might thus have been secured; but Greek steamers do not meet trains, and the temptation of the steamship companies is rather to time their boats to leave Chalkis before the train arrives, so that passengers for Thessaly may be compelled to go all the way by sea. But, at least, it is possible to go to Chalkis and back in a day. I have heard it said, however, that the trade of that little town, like that of Patras and other places on the railway, will be injured by the line, because the inhabitants will now buy almost everything they want at Athens. The Copais Company has already benefited by having the rail to Livadia, but the Livadians complain that their station is too far off.

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From outside Livadia the track crosses the historic plain of Chaironeia to Dadí and Brallo. At Lianokladi there will be a junction, whence a short branch of about twelve miles will diverge to Lamia with its two ports of Hagia Marina and Stylida. The main line will join the present Thessalian railway at Demerlí, near Pharsala, 189 miles from the start. It is in the section between Brallo and Demerlí, now under construction, that the greatest difficulties are to be found; for, whereas there are only two tunnels between the Piræus and Brallo, there are forty-three between there and Demerlí, and that at Brallo is considerably over a mile long—a record for Greek lines. The sections between Lianokladi and Brallo and the branch to Lamia and Stylida are being made by British engineers. There is a new station at Athens, and a mole with a *gare maritime* will be constructed at the Piræus. From Demerlí there were three courses open to the company—to go direct across the plain of Thessaly to Larissa, thence through the Vale of Tempe to the present Macedonian line at Gida, between Salonika and Monastir; to go to Larissa and thence *via* Tyrnavo to Veria on the same line; or to follow, with a new gauge, the present line from Demerlí to Kalabaka, and thence to strike through the mountains to a point near Monastir. The third alternative would be very costly, and in winter the line would be blocked for two months by the snow.

Unfortunately for the lovers of the picturesque, the route through Tempe has been chosen, and negotiations have begun with Turkey for the construction of the line beyond the frontier. The Turkish Government is said to have strategic objections to a line near the sea, and all negotiations with it are lengthy. Moreover, who can say what the Sultan's relations with Greece will be when the time for making the connexion arrives? The Greeks hope that when the line is completed, not only will they have a daily post to and from Europe, but that the Indian mail will pass through the Piræus, which will then supplant Brindisi, and become a centre for the

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trade, not only of the Levant, but of countries further afield. But there are critics who think that the railway is being constructed on wrong principles, and too cheaply to attain that much-desired object. For a fast Indo-European service two things are essential—a strongly built line, adapted for heavy international traffic, and the enlargement and improvement of the Piræus harbour; whereas the present plan will provide merely a slow local line, suitable for light traffic alone.

In respect of construction the Greek lines fall into three classes—those built at the cost of the State; those built by private capital, such as the Attica, Katákolo, and Athens-Piræus lines; and those built by private capital, with a kilometric guarantee from the Government, which takes a share of the profits, such as the Volo-Meleaí railway. All have a gauge of 1 mètre, except the last-named line, which is only 0·6 mètre wide, the Diakophto railway, which has a gauge of 0·75 mètre, and the Athens-Piræus and Piræus-Larissa lines, which have one of 1·44 mètres. I can testify to the good management of the passenger department, the universal civility of the officials, and the cheapness of the tickets. Unless the traveller desires express speed, he has nothing to complain of on the Greek lines, while in the last ten years there has been a great increase in the number of railway buffets. No one need starve on a journey by train in Greece. The worst part of the railways is the wretched station accommodation. Thus Patras has neither platform nor station, unless the shed in which tickets are taken can be so described. The line runs, without wall or fence of any kind, through the streets; and as the train moves very slowly, crowds of loafers, touts, and hotel porters swarm on to the footboards and remain there till at last the engine stops. The Peloponnesian station at Athens, situated at the end of an awful road right outside the city, and infested with people who are apt to indulge in a free fight over the passengers' luggage, is quite unworthy of any capital. In addition

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to the railways, there are also steam-trams from Athens to Old and New Phaleron, the *matériel* of which sorely needs renewal, and from Volo to Anavros; there is also an electric tram from Patras to Itaii. Public automobiles have been tried, but have failed; and the few motor-cars used in Greece are the property of the Royal Princes and one or two foreigners. Perhaps they might answer in Thessaly.

But the steamboat is the most popular mode of conveyance in a country with the configuration of Greece. Speaking from a very large experience of Greek steamers, I can only describe them in the phrase applied by the Latin poet to woman—*varium et mutabile semper*. There is only one way of catching a Greek steamer—to sit down with your luggage on the quay until it appears, and then to go on board.

No information about steamers, even from the mouths of the agents themselves, can be accepted as trustworthy, for the simple reason that the Greek steamer is a law unto itself. Its movements depend entirely on the amount of cargo which it has to load or discharge, and that cannot be ascertained beforehand. Above all, beware of the fatal word *amésos* ('immediately')! If you are told that you must go on board 'immediately,' as the steamer will start at 4 p.m., be sure that it will not go before 7 p.m., and you will have the pleasure of surveying the shore from the deck without the chance of returning there. For in not a single Greek port, indeed, nowhere in the Levant, does the steamer run alongside the quay; that would injure the time-honoured rights of the boatmen, with whom a bargain must be made every time that you land, and every time that you go aboard. On one occasion I had to wait twelve hours, as the boat, due to leave Kalamata at 9 a.m., actually left at 9 p.m.; on another, I had to rush down to the shore half-dressed, because the captain had decided, as there was no cargo, to start considerably before his usual time. Once, when I had paid for my ticket to go by boat from Chalkis to

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Volo, and was about to ascend the ladder of the steamer, which was advertised to start immediately in that direction, I was forbidden to step aboard, because the captain said that he had just received orders to steam in the opposite direction! The King's yacht had run aground, and my steamer had been ordered, to the no small inconvenience of the passengers, who had to pay their fares twice over, to help in hauling his Majesty off the sandbank on which he had stuck.

These are experiences of steamers in summer; but in winter their vagaries are even worse. Once, going up to Chalkis at that unsettled season, I was induced to take the train to Lavrion and there await the evening boat, in order to avoid the usual tossing off 'the Columbus,' as 'Sunium's marbled steep' is colloquially called. The steamer was supposed to arrive about midnight, so, having made arrangements to be summoned as soon as it hove in sight, I retired to sleep in my clothes on the greyish sheets of the local inn. That night, as the sea was rough, the steamer pursued its way up channel without stopping; so I had to wait twenty-four hours more amid the spoil-banks of Lavrion for the next boat. Once more I lay down in my clothes; at midnight I was aroused with the glad news that it had arrived. Hastening down to the shore, I was speedily undeceived; it was the boat of the same company, but in the opposite direction. Next morning, after two nights without undressing, I returned sadder and wiser to Athens, and made a fresh start from the Piræus. From there the steamer started twelve hours late, and on arriving at the lighthouse just outside Chalkis, the captain declined to go on until the moon rose. At last I was landed in the dark at about half-past four, having altogether taken three days and a half to reach a place now accessible by train in three hours.

But worst of all is a journey to the islands in mid-winter. Intending to spend four days—the interval between two steamers—on one of the Cyclades, I was

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compelled to stay nine, because the harbour was inaccessible to vessels when the north wind blew. Even after nine days, I only escaped because the Government telegraphed to the nomarch of the Cyclades to send out any steamer he could find in any weather to collect Ministerial deputies to form a quorum at Athens. The vessel sent was the oldest of all Greek steamers, the historic *Panhellénion*, which ran the Cretan blockade in 1866, and was even then not in her first youth. Syra is the only island in the Cyclades which has an almost daily service, and as it is the headquarters of the New Hellenic Company, the boats start from there with tolerable regularity. I have even known them arrive punctually at the Piræus. But for most voyages one has to place one's faith—if one has any left—in the 'John' boats.

'John' is a great institution in Greece, and no one knows him by any other name. Many years ago, two worthy Scots, Messrs. John McDowall and Barbour, started a steamship line, whose headquarters are at the Piræus, and whose agencies are now spread all over the Greek seas. Their names were turned into Greek, and as Mr. McDowall's Christian name came first, and as every one in Greece is known colloquially by his Christian name alone, 'John' was universally adopted as the popular designation of the company. Accordingly, you will read in the papers and hear on the quays that the 'John' is starting at such an hour, and the agent will introduce himself as the representative of 'John.'

As foreign steamers are not allowed to carry passengers between Greek ports—you cannot take the Austrian Lloyd, or Italian boats from Patras to Corfù except by buying a ticket to the next foreign port beyond it, Santi Quaranta or Brindisi—the Greek lines have a monopoly. But their preposterous system of cut-throat competition destroys their profits. As the boats of rival lines usually start on the same day, and as nearly as possible at the same hour, one is accosted in the street by the respective



THE CORINTH CANAL.

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agents, whose brisk competition enables one to make one's own terms. I have thus paid a ridiculously small fare for a voyage of some nineteen hours, and I have heard of Greeks going from the Piræus to Volo for a *drachma*. It is even said that a well-known banker in Athens was carried gratis, and received his lunch in addition, by a company which was resolved to have his patronage. Occasionally, however, this rivalry is dangerous to life and property, as when two steamers, racing against one another, collided in the harbour of Ithake some twelve months ago. Except for the advantage of the better food and sleeping accommodation, there is nothing to be gained by taking first-class tickets. For by day all three classes stroll about all over the ship, and the first-class deck is often almost entirely monopolised by those who have paid for only second or even third-class places. A very determined English friend of mine once resolved to put this matter to a practical test. He took a third-class ticket for a steamer on the Corinthian Gulf, and then ensconced himself on the first-class deck. When the ticket-collector came round to collect the tickets, he at once asked my friend why he had only a third-class ticket. The phlegmatic Englishman promptly replied that he was ready to pay the difference, if all the other persons on the deck who had second or third-class tickets were compelled to do the same. The ticket-collector, who knew that not a single passenger had paid the first-class fare, prudently let my friend alone. By night the third-class passengers invariably sleep and perform their few ablutions on the lower deck ; and if the sea is the least rough, the women, who are miserable sailors, usually lie all day in a state of hopeless sea-sickness. Even those from the islands never become accustomed to the sea. When, as happened to me once, the steamer is full of soldiers, the decks at night present the appearance of a battlefield strewn with dead bodies, as the men sleep there under the stars. On that occasion the vessel was a cattle-boat, as well as a troop-ship, and

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every inch of space forward was filled with oxen and sheep. After such a voyage, the cleaning of the decks is a labour somewhat akin to that of Hercules in cleansing the Augean stables. Yet just before Easter the Greek steamers are made to look as clean as possible; at other times they leave much to desire in that respect. But the food provided is good, and the staff always does its best for the stranger.

The Corinth canal, which twelve years ago became a reality after all the schemes and attempts of twenty centuries, has grievously disappointed the hopes formed of it. Though it has been traversed by large vessels, it is now only used by small steamers, and bigger craft prefer the enormous *détour* round Cape Matapan. The canal is too narrow for safety, there is a strong current through it, and the dues are very heavy.

In the country, the usual means of communication, in default of a regular carriage, are the *soústa*, or light spring-cart, and the mule. The *soústa* has two seats in front and two behind. It is always open, and therefore to be avoided in wet weather; but when new it presents a smart appearance, as it is usually painted in some bright colour, and invariably has a hand, pointing like a finger-post, on one or both sides. In Corfù I have noticed that the carts have no hands on them; instead, they bear the names of places, such as 'Hellás.' In Andros, vehicular traffic is unknown, and the dustcart is replaced by a donkey, which carries two panniers on his back. In all the mountainous parts of Greece the mule is the only means of conveyance. When ridden by a stranger, it is always accompanied by a muleteer, who trudges along on foot, and thus its pace is restricted to his, and never exceeds three miles an hour; indeed, distances are usually reckoned at the rate of 5 *stádia* to the hour, and the milestones are sometimes marked in that way. It will, however, be found that a mule's rate of progress is much faster uphill than down, and much faster uphill than that of a horse; while, in going down, and indeed,

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in most respects, he is to be preferred. I have never known a Greek horse or mule gallop or even canter ; if he did, it would go hardly with his rider, because there are usually no stirrups, only a cord, called euphemistically a 'stirrup' or *skála*, and there are no reins, only a halter, which is sometimes held by the muleteer, who also carries a goad, and sometimes by the equestrian. Leathern saddles are unknown ; the rider must bestride a high wooden erection, which is a survival of the Turkish times. When covered with rugs, this is not uncomfortable, and is best ridden, even by men, sideways, as is the custom of the peasants, who swing their heels against the animal's ribs as they sit, in order to increase its pace. At Syra the donkeys have very smart saddles, studded with nails at the back and front, and quite different from those on the mainland. Everywhere the mules, horses, and asses wear strings of blue beads round their necks, as a safeguard against the evil eye.

The muleteer, or *agoyátes*, is one of the most delightful characters in Greece. He is generally an inquisitive and, in return, communicative person, who asks your, and vouchsafes his own, family history, and is deeply interested in all your movements and belongings. He cannot understand the British peculiarity of walking uphill in order to spare the beasts ; but if you magnanimously dismount, he will instantly mount your steed himself. As he knows the whole countryside, he is very useful in obtaining one shelter. He may be the possessor of a splendid classical name, such as Leonidas, and sometimes has a stentorian voice, which makes the valleys and hills resound with his cries. One of our muleteers announced us when we arrived in a village as 'lords,' and sat down to dinner with us in the evening. At lunch the *agoyátes*, with the innate politeness of the Greek peasant, will always turn away while his employers are eating. His charges—7 dr. a day for man and mule are the usual price—are moderate. In short, he

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is a thoroughly good fellow, and the memories of my various *agoyátai* are among the pleasantest which I cherish of the Greek provinces. To travel, as the Greeks say, 'with animals,' is to learn to know, and to love, their country.

In respect of trade, the Piræus is now by far the most important place in Greece. It has quite outdistanced both Patras and its old rival, Syra, whose commerce sprang up like a mushroom at the time of the War of Independence, when the fugitives from the Turkish islands founded Hermoupolis and made it the mart of Greece. Various causes have contributed to the decline of Syra, once the *entrepôt* of the other islands, and 'the Liverpool of the Levant.' The steamers now take goods direct to most of the Cyclades, without trans-shipment, and the railways on the mainland have also injured it; the through line to Europe, when finished, will injure it still more. Its population has now diminished, as many of the inhabitants have emigrated, in quest of work, to the Piræus and elsewhere. Syra, however, retains, in addition to its tanneries and weaving and spinning mills, one industry of which it retains the monopoly—the manufacture of so-called 'Turkish delight.' This industry was introduced by one of the refugees from Chios in 1822; but all attempts to establish it elsewhere have failed, for the superiority of the Syra *loukoumi* is due to the water of the island, and even there only the water of certain springs is suitable. *Loukoumi* was originally made of otto of roses and Chian mastic; at present it is composed of sugar (imported from Austria), starch, vanilla, mastic from Chios, and pistachio. In the appalling heat of one of the manufactories, I was initiated into the different grades of the sweetmeat. There are three qualities, the best of which contains twelve aromas, and the second only two; the lowest quality is distinguished from both the others by the complete absence of almond flavouring. Each year about 140 tons of 'Turkish delight' are produced at Syra.

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Another important industry of the Cyclades is the emery of Naxos, admitted to be the best in the world. The rules for working it are very curious. The labourers of the emery villages of Apeiranthos and Koronis possess the hereditary right of extracting it; by an express regulation of the Government they are compelled to be married; hence, they often marry very young indeed. Two years ago, 840 of them were employed in the work. Their names are all inscribed in a list drawn up by the two local mayors, and they receive 2 dr. 40 leptá for each *cantar* (56 kilogrammes) of emery. But their pay is often irregular; favouritism is rife, and sometimes a workman can only get his money by paying a commission of from 20 to 25 per cent. to a middleman, who obtains it for him. The Naxian emery has been declared a Government monopoly, and placed under the International Control; six years ago a dépôt was established at Syra, which works well; and the emery is there sold at 106 frs. 50 c. per ton. Two of these islands, Seriphos and Kythnos, produce a considerable quantity of iron ore, which mostly finds its way to England; Melos sends us manganese, and Santorin exports volcanic cement, or *pozzolana*, to work which a British syndicate has been formed.

Two other British companies are engaged in exploiting the mineral resources of Greece. One of these, the Anglo-Greek Magnesite Company, has quarries of white magnesite in Euboea, in which it employs about 500 Greeks at an average wage of about 3 dr. a day. The lovely monastery of Galatáke, near Limne, from which the company holds a concession of about 4000 acres on a long lease, receives a royalty of so much per ton, and the company also has a smaller concession near Chalkis. It has constructed a small railway of about ten miles in length—the first and only line in Euboea—and last year shipped some 25,000 tons of magnesite from its dépôt near Limne to Great Britain and other countries. The other company, Marmor, Limited, now possesses

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quarries in various parts of Greece—at the back of Pentelikon, and in the islands of Skyros, Tenos, and Eubœia. I once spent a day among the quarries of Pentelikon, to which a small private line, nine miles long, ascends from the Kephisia station, the last part of the climb being accomplished by steep inclined planes. About 500 men of various nationalities, Greeks, mostly from the Turkish island of Karpathos, Italians, and Montenegrins for police work, find employment on the classic mountain, and the difficult and delicate work of bringing the great blocks of marble on wooden sledges down the mountain paths is entrusted to picked men from Carrara, who receive the high wages of 10s. a day for that job, which they will only perform in dry weather. From the company's quarries has come the marble for the restoration of the Erechtheion and the Parthenon, for the seating of the Stádion, for the Royal bath-rooms at Windsor, for Lord Brampton's chapel in the Roman Catholic Cathedral in London, and for the town-halls of Westminster and Belfast. Mr. Brindley, an Englishman, owns some very ancient quarries of *verde antico* between Larissa and Tempe, whence came the pillars of the above-mentioned cathedral. The export of Greek marble, and especially of that from the quarries of Skyros and Pentelikon, is daily increasing, owing to the patronage of the German Emperor. No less than five important statues recently erected in Germany have been quarried on Pentelikon.

A part of Boiotia forms, as it were, a little kingdom, paternally governed by the Copaïc Lake Company, which, thanks to Scottish industry and intelligence, has carried out the great schemes of drainage inaugurated by the prehistoric Minyæ at Orchomenós, and temporarily achieved by Alexander the Great. Throughout the Middle Ages, except for a few works of the Frank Dukes of Athens, the Copaïc lake was left to its own devices, and it was not till 1883 that a French company actually resumed the long-neglected task of draining it. In 1886,

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however, this company, in which both French and Greeks had invested their money, came to grief, and in the following year the work was taken over by a British company, which finally completed it, after a total expenditure of £763,000 by itself and its French predecessor. The main canal is 33 *stádia*, or about 20½ miles, in length, and by means of this artificial waterway the river Kephisos is tapped and thus prevented from forming a marsh. The water is conducted through the canal and then through a tunnel into a small lake called Likéri, and the overflow of that lake passes into another sheet of water, Paralimne, which occasionally, though not often, overflows through another tunnel into the sea opposite the island of Euboiá. This arrangement now works well, in spite of a serious inundation two years ago ; and, in driving along the shore and over the bed of what was once the historic Copáis, one is amazed at the spectacle of fertility all around. Malaria, formerly the scourge of this district, though still existent, has been much diminished. The company has dealt with the reclaimed land in the most systematic manner. The eastern portion is its freehold property, while it has obtained the usufruct of the remainder for ninety-nine years. The whole of the drained area now under cultivation amounts to 120,431 *strémata* (or 30,108 acres). The larger portion of this area, consisting of 109,454 *strémata* (or 27,364 acres), is leased to tenants, among them being a small British company, The Copáis Farms, Limited ; the balance of 2744 acres has been reserved by the Copáic Lake Company for its own model farms. Besides that part of the drained area under cultivation, there is a large tract now used for grazing by cattle, sheep, and swine. As there are no natural boundaries in the vast plain, the whole area of the estate is artificially divided into eleven divisions, each of which is subdivided into sections of 1000 *strémata* (250 acres), marked off by iron rails, and each of these again into twenty-five plots of 40 *strémata* each. This is the usual

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amount of a holding ; but many tenants have several such plots, while others rent smaller pieces of more than 10 *strémmata*. The tenants, who mostly live in the neighbouring villages, and come down to work on their plots, pay a rental in kind amounting to 20 per cent. of the produce, which works out at from 9s. to 13s. per acre. It has been found, however, that in the case of the land rented by The Copais Farms Company, the yield is some 20 per cent. more than that of the peasants' allotments, owing to the modern methods of cultivation employed. Wheat, barley, rye, beans, maize, mustard and rape seed, lucerne, and cotton are all produced on the bed of the Copais. A rent of £180 a year is derived from fishery rights in the canals and the river Melas, and the making of butter is contemplated on the lines which King George adopted with so much success on his farm at Tatoi. Hitherto the main difficulty in the way of farming has been that of transport, for there has been no means of communication with Athens, except by road. But the Piræus-Larissa railway is now open as far as Dadi, and its track runs past the company's property, while there is a station at Moulki, close to the company's headquarters in the district. Moreover, the growth of Livadia, since it became the provincial capital, will in time increase its powers of consumption.

The company is regarded with gratitude by the villagers round what was once the Copais, and it is pleasant to witness the kindly feeling which exists between them and its *employés*, who are much in request at christenings and other family gatherings. In one hamlet it has built a new flour-mill for the inhabitants, who had previously to trudge several miles with their corn. At Skripouí it has considerable workshops, which give abundant employment to the natives ; and at Kribâ, near Moulki, halfway between Livadia and Thebes, a garden, a nursery, and another workshop, as well as two trim houses for the use of the manager and his assistants, have formed an oasis of European civilisation out of a

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wilderness. At Livadia the company has another house, and elsewhere there are smaller establishments. One cause of the company's success is its absolute independence of party politics, which in Greece get mixed up with all large commercial undertakings, if run by the natives, who cannot refrain from trying to exercise political influence. When the Copaiis had Greeks at the head of it, such was the case there also. As the efforts of the then directors were directed against M. Delyánnēs, that statesman revenged himself, on his return to power, by fining the company a large sum for the non-completion of its works. Mr. Steele, the present manager, and his predecessor have, however, carefully abstained from mixing in the squabbles of local politicians, though hot partisans still accuse them of intervening in elections.

Of course, all is not plain sailing at the Copaiis. The Greek peasant is apt to be litigious, like the Athenians of Aristophanes' days, and the company has had many lawsuits, chiefly arising out of claims of dwellers on the shores to the newly drained land. Once an earthquake destroyed a neighbouring village, and one of the parish elders, groping among the *débris* of his ruined home, discovered an old horn, from which emerged a mildewed document. On minute examination, the document turned out to be a *firman* of a Sultan of the sixteenth century, awarding the Copaiic lake to the men of the village in question. The 'rustic simplicity' of the worthy Boiotian at once spied a chance of making a good case out of the lucky discovery; the earthquake seemed to him to have been a blessing in disguise. A lawyer at Athens, to whom he sent the precious parchment, naturally took the same view, and the villagers claimed and forcibly occupied the drained and reclaimed land. Proceedings were taken by the company, which found it a by no means easy matter to serve its writs upon the recalcitrant villagers, who declined to accept service. Even when it had been effected, and the Court had decided in favour of the company, the rustics were with great difficulty

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induced to acquiesce in this decision. Their cattle continued to graze on the company's land, and the Government was slow to send soldiers from Chalkis. But the manager then took the law into his own hands, and anticipated the tardy foot of justice by raising a body of volunteers, shooting some of the cattle, and cutting off the water-supply. Then the King intervened on behalf of the company, and urged the prompt despatch of a military force. Fortunately, bloodshed was avoided, and the villagers, yielding to the inevitable, appointed a committee of five from among themselves to accept, in the name of the community, the adverse decision of the Court. Incidents of this kind have not checked the success of the undertaking, and the three-quarters of a million which has been flung into the Copaic marsh has begun to yield a reward.

Tobacco is produced at Agrinion, at Nauplia, at Argos, in Thessaly, and elsewhere. Personally I like the Greek tobacco, which is mild and extremely cheap. But, owing to its dryness, it does not keep well, and, when exported, is therefore mixed with Turkish. The Agricultural Company to which I shall allude presently has, however, imported seed from the famous plantations of Xanthe and Kavalla, and is growing tobacco on its large estates in Phthiotis.

The oranges of Greece are far superior to those which one gets in Italy. Those of Kalamata are the finest I have ever seen, except the famous Jaffa variety, and are all juice, with the thinnest of skins. Nowhere in Greece are they so plentiful as in that favoured spot. Bananas, too, flourish at Kalamata, which, protected as it is by the mountains from the cold winds, may perhaps one day become the Nice of the Near East. Lemons are exported from Andros to the Transvaal and elsewhere, but they now fetch only 6 dr. a thousand, instead of 30 dr. Messenia produces figs, somewhat inferior, however, to those of Smyrna, and the silks of Kalamata find a market in France. Sugar is being manufactured in

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Thessaly. Indeed, upon the development of Thessaly, the natural granary of Greece, which already produces from two-and-a-half to four million bushels of wheat a year, some competent observers believe the economic future of the country largely to depend.

But of all Greek exports,* by far the most important are currants—a fruit which has great influence upon the political as well as the economic life of the country. Indeed, it may be doubted whether the currant has proved to be a blessing or a curse to Greece. The present currant crisis dates from the late seventies, when the ravages of the phylloxera in France had caused a large demand for that fruit, which is used for making wine and brandy as well as for plum-puddings and mince-pies. A rise in prices naturally followed, and the peasants, eager to profit by it, cut down their fine old olive trees, which their ancestors had planted in the Venetian days, abandoned grazing, and set to work to plant currant-vines wherever they would grow. As a result, the production of currants has increased three-fold. By 1891, however, France had so far recovered as to put a duty on currants; Germany and Russia did the same; and, owing to over-production, an acute crisis followed in Greece, which was at its worst at the close of 1894. It was impossible to restore the vanished olives, so artificial measures were taken to limit the output, and so keep up prices. This system is as follows. Once a year, the chairmen of the Chambers of Commerce and the headmen of the currant districts meet at the Ministry of Finance under the presidency of the Minister, and estimate the amount of the crop for the current year. Under existing circumstances, as a leading financier once said to me, ‘a good crop is the greatest curse for Greece.’

* The official figures of the Ministry of Finance give the total exports for 1902 as worth 80,136,829 frcs., of which currants were responsible for 23,098,629 frcs., minerals for 18,150,850 frcs., and olive oil, wine, and tobacco for 4,181,207 frcs. For the same year the total imports amounted to 134,891,301 frcs.

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To meet such a lack of consideration on the part of nature, the so-called Retention Law of 1899 was passed, which permits as much as 20 per cent. of the total annual crop to be retained, if it is thought desirable. In that case, every merchant who sells a hundred tons of currants must produce a certificate to the effect that twenty tons have been retained; this amount is sold locally to distillers. Such is the system, which, except in the case of the coffee-trade of Brazil, has never been adopted outside of Greece. The result is the opposite of what is sought. Prices having been artificially raised by the Retention Law, those who have not previously grown currants are tempted to put down their inferior land in currant-gardens. As the currant-vine takes four years to bear, all goes well till that period has expired; then once more there is a glut of currants in the market, prices fall again, and some of the merchants demand yet more stringent remedies, such as the raising of the percentage of currants to be retained above twenty. The fact is that the Retention Law does not benefit the growers of the best class of currants (those between Aigion and Corinth), but does benefit the producers of the worst qualities (those of Pyrgos and Kalamata), who ought really to be discouraged from growing currants at all. Two years ago a fresh proposal was made. A British syndicate, of which the leading spirit was M. Demétrios Delyánnēs, a nephew of the present Premier resident in London, was formed for the purpose of purchasing the entire crop, estimated at 150,000 tons, for twenty years, at prices varying according to the quality of the currants. In consequence of the protests of the British, German, Italian, and Dutch Ministers, and the agitation of the London grocers, who thought that the scheme would raise prices for them, the 'currant monopoly,' as it was called, failed to gain acceptance; but riots followed at Pyrgos, and the second Theotókes Ministry fell, rather than suppress them by force. Since then another scheme has been put forward, to which the British Government would only consent if

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Greece pledged herself to give us certain reductions of duties. But the currant question remains unsolved. It affects Great Britain and the United States, as well as Greece, for they are the largest purchasers of Greek currants.

Greek wines have not had the success abroad which they might have obtained if more care had been taken by the natives in their preparation. The only big enterprise of the Germans in Greece—the ‘Achaia’ Company, near Patras, which has a London agency—is devoted to the manufacture of wine, and produces some agreeable vintages, such as *Mavrodaphne*, a species of port. A company, with a capital of 2,000,000 dr., has been founded, under the auspices of the National Bank and the Bank of Athens, for promoting viticulture and agriculture, with headquarters in the capital and branches at Kalamata, Tripolis, Myloi, and other places. Its Kalamata branch, started about four years ago, is the largest establishment of the kind in Greece. A huge amount of wine is produced on the fertile Lelantian plain between Chalkis and Eretria, and exported to France. I remember once landing at the quay at Chalkis and finding it covered from end to end with huge casks of wine, which a French agent was despatching to Cette. The Attic wines have been already mentioned. Mr. Toole possesses large cellars in Kephallenia, whence wine, largely for ecclesiastical purposes, is shipped to Europe, and the vintages of Ithake and the *vino santo* of Santorin are strong. The last-named island also produces a sweet liqueur made of Kalamata bananas, which seems to commend itself to the taste of ladies. The champagne of Tripolis is said to be drunk at the Palace. A considerable quantity of wine is also made at Kalamata and elsewhere from dried currants—a very simple process, merely involving the addition of water and a little alcohol—and sent to Italy. But the Italian custom-houses have recently raised objections to the importation of this compound. Generally speaking, the ancient

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practice of putting resin into many of the Greek wines, though it makes them keep well, unfits them for most 'European' palates. The largest quantity of resin is produced by the Megarid, Corinthia, and Attica; and travelling along that portion of the Peloponnesian railway at vintage-time, I have seen hundreds of barrels with a tuft of pine-leaves emerging from their bungholes.

Retsináto is usually better in quality, besides being much cheaper, than the bottled wines, which are apt to be alcoholic and do not keep well, if transported on horses or mules. They are, however, obtainable in the Ionian and Ægean Islands (except in the Albanian part of Andros), in Thessaly, and the larger towns of the rest of Greece; but in other parts *retsináto* is the only beverage. As it has various degrees of resin, one can begin with the slightly tintured white variety, and then gradually accustom one's palate to the taste. English residents in Greece find it an excellent stomachic, and often drink it by preference; and the Crown Princess has been known to offer it at her table to the unsuspecting 'European' visitor, who fancies, at the first draught, that he has swallowed a dose of furniture polish by mistake. The most strongly resinated kind is the dark red, which politeness at times compels one to take in monasteries or other places where one is a guest.

Fortunately, water is abundant in some of the Cyclades, notably in Andros, 'the watery isle,' and in most parts of the Peloponnesos, though not in Attica and Boiotia, and in this land of enthusiastic water-drinkers it is everywhere excellent. That of Kalamata is considered specially good. The Greeks will discriminate as nicely between the respective merits of neighbouring springs as a connoisseur between the vintages of different years, and the traveller soon learns to measure his journey by the distance from one well to the next. The greatest care is taken with the springs even in the mountainous parts of the Peloponnesos, and a little runlet is usually provided, from which the thirsty wayfarer may drink. Milk, almost

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entirely that of sheep and goats, may be had cheap. Of Greek cognac, which is not to be despised, there are numerous brands, while *masticha* is the specially native liqueur. Ginger-beer survives at Corfù and Zante—a relic of our rule.

Andros produces an excellent table-water, which, as the English advertisement on the label epigrammatically states, 'is superior to its equals.' I once visited the old well at Apoikia, whence this Sariza water flows, and where it is used by the peasants to water their trees. Its medicinal qualities were discovered some fifteen years ago, and its sale is now a monopoly of two prominent islanders, who send about a thousand demi-johns a month to Athens, and have begun to export it to England.

Greece is very rich in mineral waters. The baths of Aidepsos in North Eubœia, Kyllene on the west coast of the Peloponnesos, Loutráki near Corinth, Méthana on the volcanic peninsula opposite Aigina, and Hypáte near Lamia, are popular resorts. Thermopylæ is a primitive spa—very different from the 'European' conception of a health resort—consisting of a few low bathing-sheds, two small natural baths, surrounded by boards, and the five very hot springs which have given their name to the spot.

For sea-bathing Greece has unrivalled facilities, of which she makes comparatively little use. Even in the first week of June the Corfiotes are reluctant to take a dip in the sea, and the baths there are officially opened only a few days earlier. Yet no bathing can compare with that of the Greek seas; the extreme saltness of the water, its deep blue, and the rocky coast, with white spits of sand here and there, make swimming or paddling here a delight, such as our sad northern waves and dreary watering-places cannot afford. The only drawback is an occasional shark scare. A number of those man-eaters were recently seen at Limne in Eubœia; in the British days they were known to devour swimmers at Corfù.

Greece is never likely to become a manufacturing country on a large scale. Nature, which has given her

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iron, has denied her coal, except the lignite of Eubœia, and this has to be imported from England, Turkey, or Belgium. A coaling station for steamers has been established on the island of Keos. At Livadia the abundant water-power is used to drive a number of cotton-mills, and classic Eleusis has a large soap-manufactory.

It is impossible to obtain accurate information—figures are not the strong point of Eastern nations—as to the present population of Greece, especially as there has been no census since 1896. The inhabitants of the kingdom were then returned as 2,433,806, of whom more than half (1,266,816) were males. Emigration may, however, have somewhat modified the proportion of men to women since then. Of the provincial towns, Patras is, of course, the most important, but Volo and Kalamata have been latterly making rapid progress; their imports are larger than they were, and it is estimated that they have now more than 20,000 inhabitants apiece. Pyrgos, which is always vocal at currant crises, is supposed to contain about 15,000 persons. Few of the famous classic sites are now large towns. Corinth, once talked of as the capital, is only a big village of mainly one-storied houses, chiefly remarkable for its curious street nomenclature—a mixture of old and new, sacred and profane. The street of the Apostle Paul is crossed by that of The Three Powers (Great Britain, France, and Russia); there is a street of Aratos cheek-by-jowl with that of George Theótokes; there is a street called after Timoleon, and one named Lord Moakron, though who his lordship can be I cannot imagine; can it be a misprint for Cochrane?

But I am told that, commercially, Corinth has no future. The currant-trade finds its outlets at Aigion and Patras; the railway and the canal have made it possible to travel through without stopping, whereas formerly the Isthmus was the natural place to break the journey. Archæology is, therefore, the best hope of the Corinthians, and their future lies in their past.

Sparta is an absolutely modern town, dating only from

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1834, and consisting of two or three long streets with a few cross lanes and a nice square—the invariable feature of every Greek city. Thebes has come to be what it was in the time of Pausanias: ‘the Akropolis alone and its few inhabitants.’ But its main street, with its shady trees and wooden shops, is most picturesque, and the Thebans possess a supply of water which Athens might envy. The supremacy over Boiotia has, however, passed from Thebes to Livadia; the railway has greatly injured the Theban coaching industry, and rents at Livadia have risen since it became the provincial capital. Argos is, in fact, the only famous classical city, except Athens and the Piræus, which is now a considerable town, with a population over 10,000. As agreeable places of residence in the provinces, the palm must be given to Corfù, Chalkis, Nauplia, and Kalamata.

There is only one workmen’s town in Greece, that which has grown up beneath the tall chimneys and huge spoil-banks of smoky Lavrion, and which reproduces, as far as it is possible to do so beneath the blue sky and in the sun of Hellas, the conditions of our own black country. Here, alone in Greece, the thin edge of a labour question sometimes makes itself felt, and latterly, owing to a crisis in the lead-mines, numbers of men have been dismissed. Two big companies, one French and one Greek, now carry on operations at Lavrion, while there are several smaller concerns in the neighbourhood. In 1903 the total output, which amounted to 304,168 tons of ore, was less than usual, owing to the smaller demand, and for the last half of the year the Greek company paid no dividend.

The condition of the Greek currency is at present very remarkable. In 1885 the *drachma* was at par, and really worth a *franc*; but the excitement caused by the Eastern-Roumelian question in that year led M. Delyánnès to reintroduce the forced paper currency, which has continued ever since. The currant crisis of December, 1894—January, 1895, provoked a currency crisis also,

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and at that time the exchange went up to $187\frac{1}{2}$ (or 46 dr. 87 leptá to the £)—the highest figure that it has ever reached. In 1898 it fell as low as $143\frac{1}{2}$; but this record has been beaten by the figures of last year; on June 13 last it stood at 128 (or 32 dr. to the £).^{*} It now stands at $129\frac{1}{2}$ (or 32 dr. 30 leptá to the £). The present low rate of exchange is largely due to the want of elasticity in the circulating medium, and to the remittances of emigrants. The paper in circulation issued for the Government amounts to 68,779,000 dr., *plus* notes of 1 dr. and 2 dr. to the value of 13,000,000 dr.; in addition, on their own account, the National Bank circulates 60,510,000 dr. and the Ionian Bank 6,800,000 dr. in paper, making a total of 149,089,000 dr. Out of this, however, the International Control, which aims at the reduction of the paper, has burnt in June and December of every year since 1900 the annual amount of 2,000,000 dr., while no fresh Government notes have been issued since the Control was started in 1898. In the quiet season of the year the existing currency suffices; but when, as the year before last, there was a splendid harvest, the lack of money is felt, especially as the Thessalian farmers often keep considerable sums locked up, and do not bank them. Owing to the distrust which one Greek has of another, credit cannot take the place of cash, cheques are almost unknown, while money cannot be obtained in gold from Europe by the banks, because people are afraid of losing by the fluctuations of the exchange if they send it to Greece. To the foreigner, who brings money from Europe and spends it in the country districts of Greece, the exchange is a great benefit; but in Athens and Corfú most hotels charge foreigners in gold, so that there is nothing gained, and the price of all imported articles is very high. Rapid fluctuations are most inconvenient, and a lady may find that, between the date of ordering

^{*} On April 17, 1905, it fell still lower—to $123\frac{3}{4}$ (or 30 dr. 93 leptá to the £).

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and paying for a dress, the exchange may have dropped considerably. Gold and silver are never seen; the only coins in circulation are nickel and copper, and the 1 dr. and 2 dr. notes are often torn and dirty. The former custom of cutting 10 dr. notes in half to make two fives has happily disappeared; but the excellent silver and nickel Cretan currency is superior to anything that Greece can show. One of the minor difficulties in the way of union is that Cretan salaries are paid in silver, Greek in paper. The Cretan nickel is accepted in the mother country.

There are now only two banks of issue in Greece—the National Bank and the Ionian Bank; the former celebrated its 60th anniversary amid general rejoicings three years ago; the latter dates from the British protectorate of the Ionian Islands, and its shares are largely held in London. There was talk of restricting the privilege of issuing notes to the National Bank after 1905, when an arrangement, made when we ceded the Islands, and renewed in 1880 for twenty-five years, would have expired. But this idea, against which the Ionian Bank protested, has been dropped, and the privilege has been extended to 1920, unless in the meanwhile it is bought by the National Bank.

Since 1898, Greece has perforce submitted to an International Commission of Control with regard to certain of her revenues. This was the price which she had to pay for the action of the Powers in arresting the Turkish army and in securing the evacuation of Thessaly. The Commission consists of six members, representing the six Great Powers, and to it are assigned, for the payment of the interest on the External Debt, the revenues from the various Government monopolies, from the tobacco and stamp duties, and from the import dues at the Piræus. The collection of these revenues and the administration of the monopolies are entrusted to a Greek company, the *Société de Régie*, which is itself under the control of the Commission. The foreign

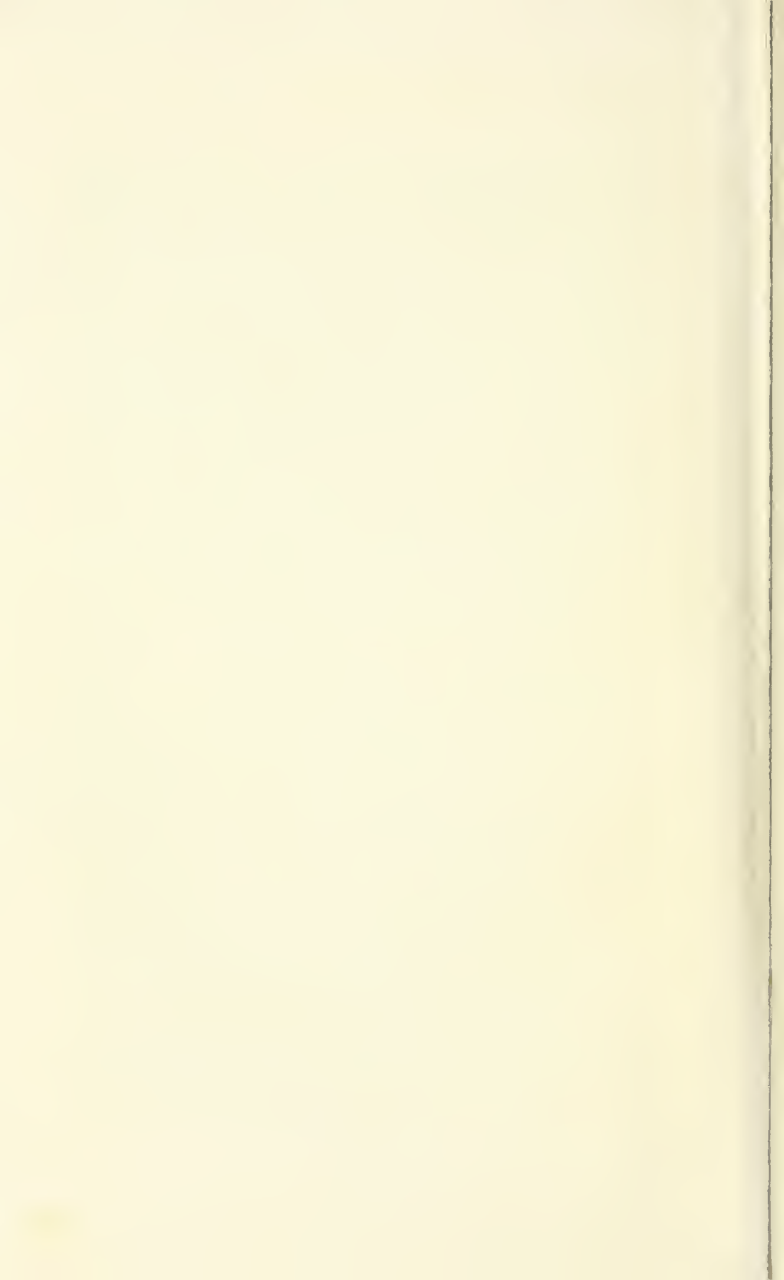
Greek Life

bondholders are thus protected against a repetition of the disastrous financial crisis of 1893. From the Greek standpoint, the Commission is sometimes regarded as an interference with the internal affairs of the country, and in the autumn of 1903, when M. Rállés was Prime Minister, a dispute arose as to the rights of the Commission with regard to appointments on the staff of Greek officials engaged in superintending the assigned revenues. But all would admit that Greek finance has improved since the establishment of the International Control. Among the chief sources of revenue are the public and ecclesiastical lands; such as the Stephánovik estates in Thessaly, and the baths of Méthana, which have just been let by public auction for ten years; the State monopolies of cigarette-paper, playing-cards, matches, salt, and petroleum; with the Post-office, telegraphs, and telephones, which are now concentrated at Athens in a handsome central building. Since the State ceased to prohibit all illustrated post-cards except its own, the public has shown a preference for the private cards.

The so-called land-tax yields 60 per cent. of the total amount levied by direct taxation. Its name is somewhat of a misnomer, for, besides grazing-lands and orchards, it is also imposed on animals used for the plough, 'the fruits of Demeter,' as the Greeks picturesquely describe cereals, forest products, oil, vines, currants, and figs. The yield of the tax on currants was put down in the last available Budget at about 4,000,000 dr. The other direct taxes consist of so much a head on donkeys, horses, mules, and camels, a progressive tax on all buildings worth more than 240 dr. a year, estimated to produce 3,100,000 dr., and a tax on occupations and professions, varying according to the particular occupation, which is assessed at 3,350,000 dr. According to the present law relating to this last tax, declarations must be made between January 1 and January 20 (O.S.), together with a statement on the paper by the proper official that the person making the



THE VALE OF TEMPE, THESSALY.



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declaration has paid the tax of the last year. A special return is made by the vendors of spirituous liquors. The declaration contains the names of any partners and assistants, and the demarch's notice, bidding the people to make it, is published in the Press, placarded on the walls, and read in churches. The fortunate Greek citizen pays no income-tax, which is only imposed upon limited companies.

The main defects of the fiscal system from the point of view of the Government are the irregularity with which the taxes are paid and the large leakages which occur. Thus every year the actual revenue falls far short of the amount estimated in the Budget, occasionally causing a deficit. This is particularly the case with those taxes which the State collects itself; those, on the other hand, which are farmed out do not suffer from this drawback to the same extent, while in the Ionian Islands the estimate and actual result tally. But the tax-farmers wring from the people, especially from the ignorant peasants, more than they should, and thus the taxpayer pays much more than the Treasury receives. 'In no other country, perhaps,' says a Greek specialist in finance, 'has the system of farming the taxes worked more disastrously.' In Greece, as in Italy, the burden falls heaviest upon the poor, while the rich pay comparatively little. Smuggling, too, is naturally rife in a country with the high protective tariff and jagged coast-line of Greece, and is responsible for a further considerable loss to the Exchequer. So long as sugar, for example, costs, owing to the heavy duty, 1 dr. 80 leptá the oke, it will be worth while for smugglers to sell it—as a friend of mine once saw them doing in Eubœia—for 1 dr. It has been suggested that the Government would do well to buy twenty swift revenue cutters to suppress this traffic, and that the initial expense would soon be covered by the larger yield of the duties.

Greece has, to a great extent, her future in her own hands. She possesses many blessings—a fine climate

Greek Life

splendid scenery, priceless artistic treasures, a clever and attractive population. She has achieved much in the seventy years since Otho landed on her shores. One negative blessing, granted to some less-favoured nations, she lacks, a blessing which, as has been said, constitutes the happiness of Eastern nations—the lack of politics. In Greece, perhaps more than elsewhere, the material advance of the country depends upon the measure in which the petty manœuvres of politics are subordinated to the general well-being. We British have every reason to desire that Greece shall be not only free but strong, that she shall be not only the voice but the arm of civilization in the East. But it is upon her own efforts that her future depends, not upon the benevolence of this or that Great Power.

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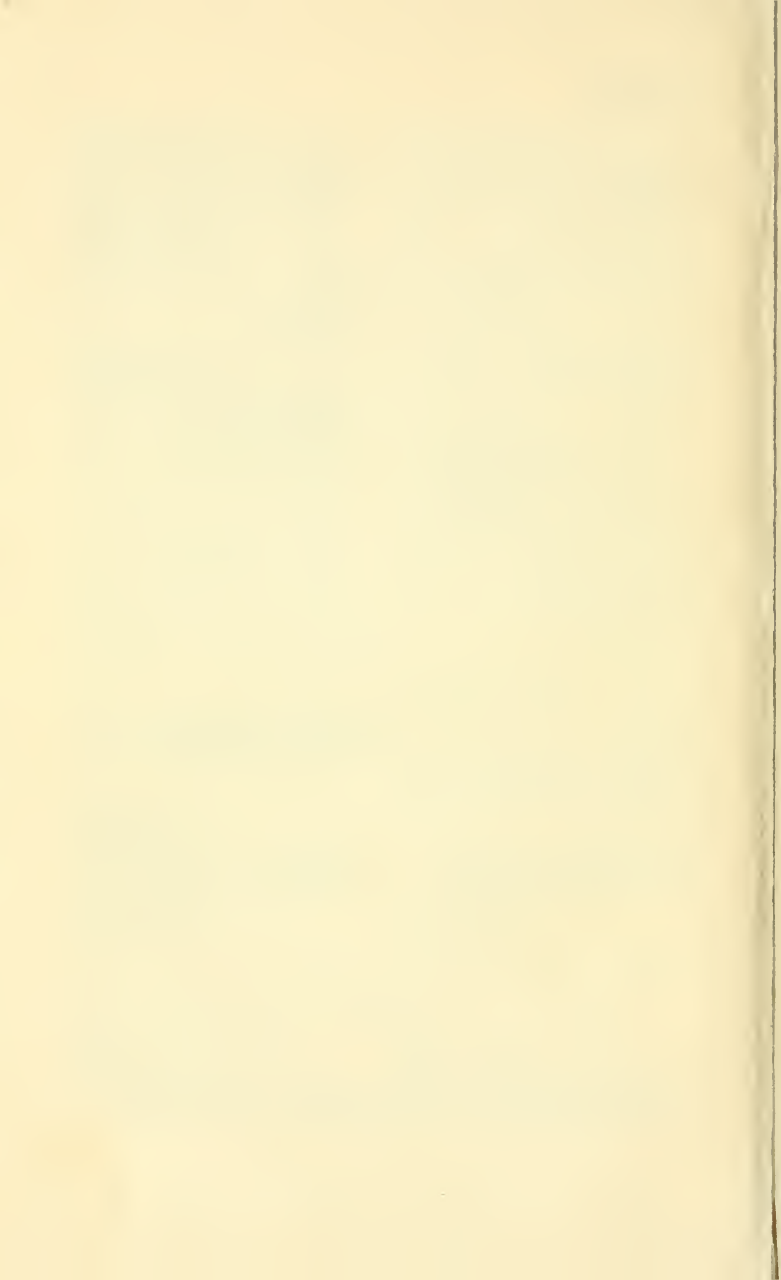
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